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OF  
THE MARKES  
OF THE CHILDREN  
OF GOD, AND OF THEIR  
comforts in afflictions.

*To the faithfull of the Low cuntry.*

by IOHN TAFFIN.

Outscene againe and augmented by the  
Author, and translated out of French  
by ANNE PROVER.

Rev. S. 16.

The spirit beareth witness to our spirit that we are the  
sonnes of God. If we be sonnes, then are we also heires,  
the heires of God & ioynt heires with Christ so that we  
suffer together that we also may be glorified together.



Imprinted at London by Richard Field  
for Thomas Man. 1592

OF  
THE MARKES  
OF THE CHILDREN  
OF GOD, AND OF THEIR  
comforts in afflictions.

To the faithful of the Low countries.  
by JOHN TATLIN.  
Overseen againe and augmented by the  
Author, and translated out of French  
by ANNE PROVOST.

Row. 8. 18.  
The same heartily witness to our spirit that we are the  
children of God. If we be found, then we also have  
the power of God & joy: for with Christ to that we  
belong together that we also may be glorified together.



Imprinted at London by Richard Foulger  
for Thomas Blad. 1621.



TO THE RIGHT  
HONORABLE AND VER-

tuous Ladie, the Countesse

of Warwick,

**T**HOras much as it hath  
pleased almighty God of  
his infinite goodnesse, to  
giue vnto the glorious  
Gospell of his eternall sonne, so long,  
and prosperous successe in this our  
countrie; it is now time (right Ho-  
norable and my verie good Ladie)  
for euerie one that is a true professor  
of the same, all carnall perswasions  
of humane reason deluding the soule  
being set aside, to prepare our selues  
to the day of triall. For although it  
pleaseth God sometimes, for the ga-  
thering of his Chutch, to giue vnto it  
as it were *Halcion* dayes: yet common  
it is not, that it should any long time

*The Epistle*

continue in rest and pleasure. Nay, by  
the word of God we know, and by  
experience sometimes of our selues  
(her Maiesties royall person not ex-  
cepted) and now of our neighbours  
round about vs we see, that the church  
of God in this world, as it euer hath  
bene, so must it euer be vnder the  
crosse. And therefore if we will be  
compted of the Church indeed, and  
glory in that excellēt name of a Chri-  
stian, let vs know assuredly, that vnto  
vs, euen vnto vs (that haue so long li-  
ued in rest and pleasure, if we be the  
children of God) in some sorte and  
measure a triall must come. For, if  
God chastise every sonne whom he  
receiveth, and euery member of  
Christes body must be fashioned like  
vnto the head, if the afflictions of this  
world are manifest tokes to the chil-  
dren of God, of his fauour and loue  
towards them, and sure pledges of  
their adoption, how can we looke, or  
how

*Dedicatorie*

how can we desire to be exempted from this commō condition of God his owne children and household? To this end therefore (right Honorable Ladie) I have translated this little booke, first to admonish some, (who for lacke of experience, neuer feeling other dayes than these full of peace and quietnes) that they learne to apply vnto theselues whatsoeuer they heare or read of the triall of God his children, least fallie imagining it to appertaine either to the times that are past, or to other Nations, it fall so dainly vpon them as a theefe in the night, & they be destitute of all hope and comfort. Secondly, to awake others abounding both in knowledge and other graces, whom notwithstanding, Sathan (by the deceauable lustes & vaine pleasures of this wicked world) hath so rockt a sleepe, that they seeme almost, as they that are diseased with the Lethargy, to

*The Epistle*

haue forgottē both themselues, their  
holie calling and profession. Last of  
all to comfort an other sort, whō it  
hath pleased God so to presse downe  
with sorrowes; and to exercise with  
the cōtinuall afflictions and calami-  
ties of this mortall life, as no times  
seeming fauourable vnto them, they  
can scarce receiue the wordes of any  
comfort. And because your honour  
hath been of long time, not onely a  
professour, but also a louer of the  
truth, whom the Lord (exalting to  
an higher place of dignitie than ma-  
ny other) hath set vp, as it were a light  
vpō an high candlestike, to giue light  
vnto many, I haue especially dedica-  
ted vnto your honour this my poore  
trauaile, humbly beseeching the  
Lord to make it no lesse comforta-  
ble to your honour, and those that  
shall read it, than it hath bene vnto  
me who haue translated it. Every one  
in his calling is bound to doe some-  
what

*Dedicatorie.*

what to the furtherance of the holie building, but because greathings by reaso of my sex, I may not do & that which I may, I ought to doe, I haue according to my duetie, brought my poore basket of stones to the strengthening of the walles of Ierusalem, whereof (by grace) we are all both Citizens and members. And now to returne to those whom experience hath not yet taught, and whom prosperitie will not suffer to awake: I earnestlie beseeche them both in the Lord, no longer to deceiue themselves with vaine imaginations, neither to suffer their hearts so to be tied to earthly vanities, that they should despise or neglect those things that can truely make them happie indeed. When it shall please God to open their eyes to discern betwene heauenly and earthly, betwene things transitorie, and things euerlasting, I know they will of the-

*The Epistle*

felicitie be ashamed of this their neglig-  
gence. For what are all the pleasant  
things of this world, which most be-  
witch the mindes of men, if they  
be compared with heavenly and e-  
ternall things? If statelie and sumptu-  
ous buildings do delight; what build-  
ing is so statelie and glorious as new  
Ierusalem? If riches; what so rich as  
that, whose pavement is of pure  
gold, whose foundations and walles  
of precious stones, and gates of Ori-  
ent pearls? If friends, kinsfolke and  
neighbours; what Citie so repleni-  
shed as this, where God himselfe in  
his Maiestie, Iesus Christ the head of  
the Church in his glorie, and all the  
holy Angels, Patriarches, Prophets,  
Apostles and Martyrs do well toge-  
ther in happines for ever. If honour;  
what honour comparable to this, to be  
the servant and childe of so mightie a  
King, and heire of so glorious a king-  
dome, where neither time doth con-  
sume,

*Dedicatorie.*

sume, nor enuie deprive of honour,  
nor power of aduersarie spoile of  
glorie, that is endlesse and incompre-  
hensible? If then there be no compa-  
rison betweene things heavenly and  
things that are earthly, and no man  
can attaine to the things that are hea-  
uely, but by the same way that Christ  
himselfe attained vnto them; which  
was by the crosse: why (casting off  
all impediments that proffeth downe)  
do we not runne on our course with  
cheerfulness & hope, hauing Christ  
so mightie a king, for our Captaine  
and guid, who (as the Apostle saith)  
for the glory that was set before him,  
indured the crosse, and despising the  
shame, sitteth now at the right hand  
of the throne of God? How slow and  
dull of heart are we, if as *Esaie* (who  
for a messie of pottage sold his birth-  
right) we are contented for a smal &  
short pleasure in this wicked world,  
to leese that incomparable and euer-



*The Epistle*

lasting glorie, which Christ the  
sonne of God with so great a price  
hath purchased for vs. The Lord  
giue vs wisdom to vnderstand, &  
grace to heare his voice while it is  
said to day, that when dayes and  
nights and times shall cease, we may  
(without time) enter into his ioy &  
rest which neuer shal haue end. The  
Lord euer preserue your Honour;  
and adde vnto a multitude of happy  
yeares spent in his feare, a continuall  
increase of all spirituall graces  
to his glory, and your  
endlesse comfort.

**Your Honours in the  
Lord, most humble**

**A. P.**

TO THE FAITHFUL  
OF THE LOW  
Countrie.

**I**T is not without reason  
(right deare & worshipful  
brethren) that the church of  
Christ is called militant upon earth: &  
compared as well to a woman in tra-  
uell of child from the beginning of the  
world, as to a ship upon the Sea, tossed  
with tempests, and to a field tilled, up-  
on which the plow is drawn to cut  
it. The present estate of the Church ex-  
ercised by so many disputations, assaul-  
ted so mightily by continuall warres  
(the mother & nurse of all calamities)  
& afflicted by reuoltes, by Libertines, by  
people prophane, & by so many heretiks,  
is to vs a lively mirror, a manifest scale,  
and an example good to be marked.  
Now, as the infirmities of the flesh  
which dyeth not in the verie chil-  
dren of God, but at their death, ta-  
keth from thence, and from other

To the faithfull

matter, occasion of temptations most dangerous, and many assaults: so the bounden duetie and affection which I beare towards you, driueth me to testifie vnto you the feruēt desire which I feele continually in my heart of your comfort, constancie and perseuexance in the way of saluation. For this cause it is that in my voyage from Germany I made this little treatise Of the markes of the children of God, and of their consolations in their afflictions: the which (being God be thanked returned) I was willing with the aduise of my brethren & fellowes in the holy Ministerie, to put to light and dedicate vnto you, to the end that reading it you might knowe & feele more and more the incomprehensible grace of God towards you, by the testimonies of your adoption, and the full assurance of the certaintie of it: and that in the midst of your sitting & heauie afflictions you might be partakers of the unspeakable

com-

of the Low Counttie.

comforts which God setteth forth to his children in his word: vvhherby also you feeling your selues truly happy, you may cōstatly perseuere in his holy truth & obedience of his vvil, aspiring with contentment & ioy of the holy Ghost to the inioying of that kingdome of glory, the right and possession vvherof is purchased for you, and kept in your head Iesus Christ. Finally, I pray God vvithall my heart to shervv me this fauour, that this my little labour may be acceptable vnto you, and that it vvill please him to blesse it, by the efficacie of his holie spirit, to your comfort and saluation, & to the aduancement of the kingdome of our Lord Iesus Christ: Harlam 15.

September. 1586.

Your humble brother and  
seruant in Christ:

Iohn Taffin *Minister of the holy  
Gospel in the French Church  
at Harlam.*

of the Low Countries

comfort which God setteth forth to  
his children in his word: whereby also  
you feeling your selves truly happy, you  
may constantly persevere in his holy will  
& obedience of his will, aspiring with  
contentment & joy of the holy Ghost to  
the enjoying of that kingdom of glory  
the right and possession whereof is pur-  
chased for you and kept in your hearts  
in Christ. Finally, I pray God that shall  
my heart to the word of his favour, that  
this my little labour may be acceptable  
unto you, and that it will please him  
to bless it, by the efficacy of his holy  
spirit to your comfort and salvation &  
to the advancement of the kingdom of  
our Lord Jesus Christ: Hailam 15.  
September. 1586.

Your humble brother and  
servant in Christ.

John Tassin Minister of the holy  
Gospel in the French Church  
at Hailam.



## THE MATTERS THAT

are handled in this  
*Treatise.*

1 **O**f the great and incomprehensible happiness of the life everlasting promised to the children of God.

2 How we know that we are the children of God.

3 How euerie member of the Church ought to applie to himselfe the markes of it, to assure himselfe of his adoption and saluation.

4 How we ought & may assure our selues that we are the children of God, although the markes of our adoption be in vs but small and few.

5 That the Apostacie and reuolt of some who haue made profession of the true religion, ought not to cause vs to call in doubt either the doctrine, or our adoption.

6 That afflictions ought not to make vs doubt of our adoption, but rather to confirme vs.

7 That the afflictions which come vnto vs were foretold, & therefore they ought to confirme vs in the assurance of our adoption.

8 That the children of God haue at all times bene afflicted, and yet beloued of God.

9 That the common afflictions of the children of Adam, are to the faithfull, becaule of the excellent fruites of them; testimonies of their adoption, and of the loue of God towards them.

10 Of the afflictions for Christs sake, and of the fruites of them.

11 Other fruites of the afflictions for the name of Christ.

12 An exhortation to perseuere constantly in the truth of the gospel in the time of persecution: not to feare death: for man to keepe himselfe from Apostacie and dissimulation: to vse the holy Ministerie; to walke in the feare of God, and to pray vnto him.

13 Holy meditations and prayers.

How we ought to pray vnto him, and to keepe our selues from apostacie and dissimulation, and to vse the holy Ministerie, and to walke in the feare of God, and to pray vnto him.

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OF THE MARKES  
OF THE CHILDREN OF

God, and of their consolations in

*their afflictions.*

To the faithfull of the Low  
Countrie.

*Of the great and incomprehensible felicitie  
of the euerlasting life promised to the  
children of God.*

C A P. I.



Saint Paule hath verie  
aply set foorth vnto vs  
the incomprehensible ex-  
cellece of the felicitie of  
the children of God, say-

ing: *That the eye hath not* i. Cor. 2. 9.

*seene, the eare hath not heard, neither hath  
it entered into the heart of mā; what things  
God hath prepared for those that loue him.*

According to this sentence, Saint Au-  
gustine, tending to the same butt, saith

of the goodnes of grace: *Let your hearts* Aug. Enarrat.  
*go beyond all that you are able to compre-* 2. Psal. 26.  
Tom. 8.

B

hend, and stay not your selues at the great-  
 nesse and excellencie of it which you ima-  
 gine: but say, yet this is not it; for if it  
 were it, it could not enter into thy thought  
 and heart. This happines then cannot

be comprehended by vs according to  
 the greatnesse and excellencie of it, so

2. Cor. 5. 1. long as we dwell in these earthly man-

1. Cor. 13. 9. sions, where we know God but in part  
 and darkly. Notwithstanding, seeing  
 the same Apostle addeth, that the holie

1. Cor. 13. 12 Ghost who searcheth the most deepe

1. Cor. 2. 10. things of God, hath giuen vs some re-

uelation: Seeing also he prayed to God  
 for the *Ephesians*; That he would open

Ephes. 1. 18. the eyes of their vnderstanding, that

they might know, what is the hope of

their vocation, and what are the riches

of the glory of his inheritance among

the Saints: we should be to vnthanke-

full to God, and enemies of our owne

comfort, if we should make curtesie, or

refuse to vnderstand that, which it plea-

seth him to reueale vnto vs by his word.

Now, in it this felicitie is oftentimes si-

gnified by the promise of life euerla-

sting,

sting, and not without reason. For in our felicitie, two points may and ought specially to be considered: first, the greatnesse and excellencie of the good thing; secondly, the long continuance and surenesse of it. Now, both the one and the other is noted by these wordes, *life everlasting*: For by life is signified the greatnesse of the felicitie, and by everlasting the infinite length of it. As touching life, we may consider three degrees, as well in the body, as specially in the soule. The first degree of life as touching the soule, is ment by this peace of conscience, and ioy of the holy Ghost, which we receiue and feelee, becoming reconciled to God in Iesus Christ. And this peace and beginning of life, surmounteth all vnderstanding, as Saint *Paule* doth witnesse, and God his children do feelee. And indeed it is a thing ravishing our soules with ioy vnspokeable, whē God maketh the brightnes of his face to shine vpon vs: As also *Dauid* sheweth, when he asketh so oft of God this grace, for a full measure of all fe-

Life euerslasting cōprehendeth the felicitie of the children of God.

Three degrees of life to the body and to the soule. The first degree of life. Rom. 5.1.

Phil. 7.4.

Psal. 80.

**Rom.8.27.**

Heb. 12.6.

**The second  
degree of  
life.**

Esay. 57.1.

Апок.14.13.

licitie . As touching the body, the first degree of life lieth in this, that the afflictions of it be not onely mitigated, and made light by this life of the soule reconciled to God, and feeling ioy through the brightnesse of his countenance, but also are conuerted ( being the fruits of the loue of God towards vs) into saluation and glorie . The second degree of life may be considered in the seperation of the soule and the bodie , the which improperly (as touching the faithfull ) is called death . For euen as touching our bodies , although they go to rot in the earth , yet being then deliuered, and free from all sicknesse , from hunger, thirst, heate, cold, and from a thousand other torments, which of their nature are a kinde of death , they goe to rest in their beds , as *Esaie* saith; and being deliuered from their labours and trauailes, they are blessed, as *Saint Iohn* saith . And this rest proceeding from the fauour of God , cannot properly be called death ; but is to them a kinde of life . But specially the soule then entreth

*of the children of God.*

5

entresth into the possession of the second degree of life. For being delivered from the bodie, she is carried vp by the Angels into the bosome of *Abraham*, and into Paradise with Iesus Christ, exempted then from ignorance, from incredulitie, from mistrust, from couetousnesse, ambition, enuie, hatred, feare, terrour, lustes, and from all other passions, vices and corruptions which are deadly in them, which also bring forth the fruites of death. And contrariwise, is then fullie sanctified, victorious, and assured against Satan, hell, sinne, and all other enemies: wayting after that, with great ioy, for the accomplishment of her glory in the resurrection of her body. The third degree, shall be at the glorious comming of Iesus Christ, when our bodies being awaked out of their sleepe, they shall rise againe all renewed, bodies incorruptible, spirituall and immortall, yea fashioned like to the image of the glorious body of Iesus Christ: And so being ioyned together againe to their soules,

Luke. 16. 22.

Luke. 23. 43

The third degree of life.

1. Cor. 15. 42.

Phil 3. 21.

1. Thess. 4. 17

B iij

Epheſ. 4. 10. they ſhall be together caught vp into  
 Iohn. 14. 2. the cloudes before our Lord Ieſus  
 Iohn. 17. 24. Chriſt in the ayre, and exalted aboue all  
 2. Theſſ. 4. 17 the heauens, into the houſe of God our  
 Father. Then alſo ſhall be the accom-  
 pliſhment of the life of our ſoules reu-  
 nited to their bodies, beeing together  
 where Ieſus Chriſt is, and with him, as  
 members of his body, his brethren, and  
 his ſpouſe, vnitēd to him, and by him,  
 to God the fountaine of life. And by  
 this vnion enioying a communitie in  
 1. Pet. 1. 4. all his goods, and of this incorruptible  
 inheritance, which can neither faile nor  
 fade away, reſerued for vs in heauen.  
 Reue. 21. 4. Then ſhall God wipe all teares from  
 our eyes, and death ſhall be no more,  
 neither ſhall there be any ſorrow, cry or  
 trauaile any more. All theſe old things  
 ſhall be gone away: God ſhall make all  
 things new. Then ſhall we be before  
 Reue. 7. 14. the throne of God, and ſhall ſerue him  
 night and day in his Temple, and ſhall  
 be led by the Lambe to the liuing foun-  
 taines of waters. Then ſhall be the day  
 of our marriage with the Lambe, when  
 beeing

*of the children of God.* 7

being clothed with pure and bright  
rayments, we shall sit at his marriage  
banquet. Then shall we be like vnto the  
Angels. If our bodies shall shine then *Math. 22. 30.*  
as the Sunne, what shall the bright- *Math. 13. 43.*  
nesse of our soules be? Then our pilgri-  
mage being finished, we shall be indeed *Bern. medita-*  
the Citizens of this heauenly and holic *tion. 9.*  
Ierusalem, which shall be all of pure  
gold like vnto the cleare glasse: hauing *Reue. 21. 18.*  
the foundations of the wall garnished  
with precious stones: whereof also the  
twelue gates, are twelue pearles: which  
hath no neede of the Sunne, nor of the  
moone, to shine in it, because the bright-  
nes of God shall be the light of it, and  
the Lambe himselfe shall be the candle  
of it. O how happy shall the Citizens  
be, that shall liue in such a Citie! See  
then what good things are signified by  
life euerlasting, and the three degrees  
of it. But Saint *Paule* lifteth vs vp  
yet higher into the contemplation of  
this life which we shall enioy after the  
resurrection. Then saith *S. Paule* Iesus *1. Cor. 15. 24.*  
Christ shall giue vp his kingdome vn-

B iij



to God his Father, as if he should say:  
 Father, behold those whom thou hast  
 giuen to me before the foundation of  
 the world: they were lost, and thou  
 diddest send me to saue them: I haue re-  
 deemed them with my blood; thou hast  
 appointed me king ouer them: they are  
 my kingdome which I haue gotten,  
 and which I haue so guided and gouer-  
 ned, that hauing sanctified and deliue-  
 red them from all their enemies, I haue  
 brought, giuen, and presented them  
 vnto thee, that hauing as touching my  
 selfe, accomplished the worke & charge  
 which thou haddest enioyned me;  
 from this time forth, thou mayest be  
 king, reigning immediatly in them, &  
 filling them with all happines and glo-  
 rie. Then shall there be no creature ei-  
 ther in heauen or in earth, that shal haue  
 any domination or Lordship. There  
 shall be neither King nor Prince, nei-  
 ther Master nor Lord. There shall be  
 neither father, mother, husband, nor wife.  
 There shall be neither Prophet, Doc-  
 tour, Minister nor Pastour. There shall  
 be

1. Cor. 15. 28.

be neither riches, nor estates. All the  
enimies also of Iesus Christ shall be de-  
stroyed for euermore, death being swal-  
lowed vp into victorie, and Satan with  
his angels; and all the reprobate being  
cast into the bottomlesse pit. Contrari-  
wise, the elect being fully sanctified,  
shal be lifted vp both in bodie & soule  
aboue all the heauens. The worke of  
Christ shall be finished. And all being  
done. The verie same offices which Reuel. 21. 6.  
Christ hath receiued, and shall exercise  
for the accomplishment of our saluati-  
on, to be a King, Priest, and a Prophet,  
and to sit at the right hand of God, shal  
cease, but so, as the fruits and the incom-  
prehensible benefites gotten by them  
vnto the Church, shall euer abide to his  
euerlasting glorie. But what shall that  
be then? God the Father, the Sonne, and  
the holy Ghost, one onely God shall be  
immediatly all things, both in this man  
Christ, and in all vs the members of his  
bodie. The Godhead (I say) shall be in  
the man Iesus Christ, and in vs; king,  
Prince, father, riches, life and glorie. To

be short, all things, and such a heape of happines and felicitie, that as sundry vessels cast into the sea are ful of water, so as they can neither want, nor haue more: So this sea of Diuinitie being all things in vs all, we shall be filled and satisfied with life and glorie, so as we can neither want, nor receiue more. Then shall we not onely tast how sweete our God shall be, but we shal be filled and thoroughly satisfied with his sweetnes most wonderfull. Then shall the sonne himselfe be subiect to the father, to wit, as touching his humanitie; but that shal be for the increase of his glorie, and our felicitie. For the sonne of man abiding still vnited to the sonne of God, & then ceasing the gouernement which he shal haue vntill the resurrection, God shall in such sort be in this sonne of man, and in vs, that the maiestie and brightnes of the diuinitie then raigning immediatly, shall cause the difference betweene the diuinitie of Christ, and his humane nature subiect vnto it to appeare. But as the principall glorie of the sonne of

*Psal.* 34. 9.

*Cipri. de ascen. Christi.*

*1. Cor.* 15. 18.

*August. lib. 80. quest. 69. & lib. de trinit. 1. cap. 8.*

*Ihe.* 17. 22.

*Phil.* 2. 7.

of man, is to be vnited vnto the sonne  
of God in one person, and that this his  
diuinitie shal be for the most part, as it  
were hid vntill that day, and that then it  
shal be fully reuealed: how much more  
the diuine maiestie of the son of God,  
shall cause the subiection of the sonne  
of man to appeare, so much the greater  
shall appeare the glorie of this sonne of  
man vnited in one person to the God-  
head then raigning in his full maiestie  
and glorie. As (if a man may finde any  
thing neuer so little to represent this  
high mysterie) we may consider, that  
the felicitie and glorie of the bretheren  
of *Ioseph* was so much the greater, that Gen.47.  
by the greatnes of *Ioseph*, exalted to  
the gouernment of *Egypt*, they were  
subiect vnto him, and there appeared  
a great difference betweene *Ioseph* and  
his brethren, not by the diminishing  
of them, but by the increasing of *Ioseph*,  
his brethren hauing this happi-  
nes and honour, to be the brethren of  
*Ioseph*, so much more great and hono-  
rable, by how much, the greatnes of

the maiestie and glorie of *Ioseph*, made their subiection more to appeare. And this is it that may in some sort be noted in the church. For although that now, her subiection and the difference appeare betweene her, gathered and composed of sinfull men, hauing their sanctification and their life of their head *Iesus Christ*: and betweene him verie God, & perfect man, sitting at the right hand of God the father almightie: yet as then, the more great the glorie of *Christ* shall appeare, shewing himselfe immediatly with his diuine Maiesty in his brightnes: so much the more clearly shall the subiection and difference of the Church appeare, not by diminishing the happines and glorie of it, but by the increase of the glory of her head, brother and bridegrome: The church hauing this happines and honor, to be, and still to abide vnited vnto *Christ*, making with her this new man, wherof

Ephes. 2. 15.

Saint *Paul* speaketh, yea so much the more happie and glorious, by how much the excellencie of the maiestie & glory

*of the children of God.* 13

glorie of Christ, the sonne of man with vs, shall exceed in greatnes, being vnit-  
ed to the sonne of God, shewing then  
with the Father and the holy ghost, one  
only God in his diuine Maiestie. Here-  
of also it followeth, that our chiefe fe-  
licitie shalbe to behold this glorie of  
Christ. And indeed this is that benefite  
and happines which he asked for vs of  
God his father, saying: Father, my de-  
fire for those whom thou hast giue me,  
is, that they be where I am, and that they  
may see my glorie. And what glorie?  
That we should see him, as he shall be  
in Maiestie incomprehensible as tou-  
ching his Godhead, and consequently  
in soueraigne glorie as touching his hu-  
manitie vnitd to this diuine Maiestie.  
Behold also how this shall be accom-  
plished which is written, that we shall  
see God face to face for the accom-  
plishment of our felicitie. Which that we  
may the better comprehend, we must  
finally conclude, that the fruite thereof,  
shall be this, ioyfull and perfect, which  
Christ hath promised vs, promising

Iohn.17.24.

1.Iohn.3.2.

1.Cor.13.12.

Ioh.15.11.

Ioh.16.24.

Math.25.21.

*August. in ma-  
wel. Cap. 35.*

*August. in sol.*

*August. in sol.*

*August. in sol.*

*August. in sol.*

*August. in sol.*

further, to make vs enter into the ioy  
of our Lord. Saint *Augustine* in a certain  
meditation ( which is indeed both holy  
and heavenly ) sheweth verie excellen-  
ly, how great this our ioy shall be, and  
that ioy of our Lord which we shall en-  
ter into. Hauing discoursed of the euer-  
lasting felicitie of the children of God,  
thus he saith. O heart humane, poore  
and needie, O heart exercised with mi-  
series, & almost consumed of them, what  
should thy ioy be, if thou hadst the full  
enjoying of the aboundance of these  
good things? Aske of thy soule if thou  
were capable of the ioy, which thou  
shouldest feele of one such felicity. But  
if besides, any other whom thou louest  
as thy selfe, should enioy the same hap-  
pines with thee, surely this superabou-  
ding ioy which thou shouldest feele of  
thine owne happines, should it not be  
twise doubled, for the glorie & the ioy  
of him whom thou louest as thy self, &  
for whose happines, thou shouldest be as  
ioyful as for thine own happines? Now,  
if there were two, three, yea, a great nu-  
ber



of the children of God. 15

ber enioying the same happines with thee, whom also thou louedst as thy self, thou shouldest feele as much ioy for the happines of each of them, as for thine owne happines. What ioy the shall be in this perfect charitie, when we shall loue all the blessed Angels, and all the elect, louing euerie each one of them euen as our selues, and being no lesse ioyfull of the felicitie of each of them, than of our owne? Surely if neuer a one of the elect shall be capable of his owne ioy for the greatnes of it, how shall he be capable of so many ioyes for the happines of so many of the elect, for whom he shall feele as much ioy, as for his owne? Loe what it is *S. Augustine* saith. But yet how much shall this ioy be augmented for the happines, felicitie, and glorie of this elect of God, in whom we our selues haue bene elected, who hauing died for the elect, shall sanctifie, preserue and lift them vp into heauen to the enioying of this felicitie? who is not onely mā holy & iust, but also true God, especially beholding him in his glory, to be

alway

vnited in one person to the Godhead then shining in his maiestie. Surely if we, louing other elect as our selues, should haue as much ioy of the happines of each of them, as of our own, what shalbe the ioy that we shall receiue of the happines and glorie of this soueraigne Elect Iesus Christ, whom by good right we should loue more than our selues? See then more then a sea of ioy proceeding from the happinesse of the seruantes of God. Let vs now vnderstand the great deapth of ioy which we shall feele, entring into the ioy of our Lord. The cause why we should loue God (saith *S. Bernard*) is God himselfe. And the measure which we ought to keepe in this loue, is to loue him without measure, & so, infinitely. But according to that we know him, we loue him. But now we know him but in part, and as it were in darknes; euen so verie little & obscure is the loue which we beare him. But when we shall know him as he is, we shall loue him according as he is. What shal our loue be to-  
wards

*Bernard in  
tract de dili-  
gendo Deo.*

1. Cor. 13. 12.

wards him then, when Iesus Christ, ha- 1. Cor. 15. 24.  
 uing giuen ouer his kingdome to God  
 his father, God the father, the Sonne, &  
 the holy Ghost one onely God, shall be 1. Cor. 15. 28.  
 all things, in this man Iesus Christ, and  
 in vs: and when we shall know him as  
 he is, beholding the brightnes of his  
 face, and his Godhead then rainging  
 immediatly in vs, and filling vs with al  
 happinesse: Without doubt this con-  
 templation of the glorie of the diuine  
 maiestie shall bring forth in vs an infi-  
 nite loue towards God. Now (to returne  
 to the meditation of S. *Augustine*) if ac-  
 cording to that we loue each one, we  
 should reioyce of his happines. Then as  
 in this blessed felicitie each one of vs  
 shall loue God without comparison,  
 more than himselfe, & more than al the  
 Angels and elect with vs: so shall we  
 feele more ioy without comparison of  
 the blessednes & glorie of God, than of  
 our owne, or of all the angels and the  
 elect with vs. And if then we shall loue  
 God with al our hart, with al our soule,  
 with all our vnderstanding: yet so as all

our heart, all our vnderstanding, and all our soule shal not be capable of the excellencie of this loue: Surely we shal so feeble ioy with all our heart, with all our vnderstanding, and with al our soule, as yet all our heart, all our vnderstanding & all our soule shal not be able to comprehend the fulnes of this ioy. Howsoeuer it be the, that this ful ioy, yea more than full, through the greatnes of it (wherof all our heart, all our vnderstanding, and all our soule shal not be capable) cannot enter into vs: It shal remaine that we, (filled with the sea of ioy of the felicity of the Angels, & of all the elect) shall enter into this great deapth of ioy proceeding from the contemplation of the glorie of our God. And this shal be the ioy of the Lord, into which all his faithful seruants shal enter. Now, when this felicity so great, and ioy incomprehensible, shall endure so many yeares as there be droppes of water in the sea, or graines of sand in the whole earth, yet should not this be a perfect happpines. For howsoeuer the continuance shall

seeme

Matth. 25. 21.

Of the eternitie of the life to come.

seeme to vs infinit, yet the end wil once come. And indeed the drops of water, & the grainies of the sand are numbred before God: But this our felicitie and ioy shall last without end. Such shall be the life eueralsting: As also *S. Iohn* saith, *Apoc. 21. 3.* we shall raigne in heauen world without end. We shall be the kingdome of that immortal king whom *Esay* calleth *Esay. 9. 6.* the father of eternitie, who hath promised life and immortalitie to those that shall beleue the Gospel. Also death shall then be swallowed vp into victorie. The author and prince of life, hauing vanquished the diuell, who had the rule ouer death, shall make vs partakers of the life that is eueralsting. And as we shall be vnited to the fountaine of life, so shall it run in vs eternallie. For as the fountaine of this life which we shall inioy, hath no beginning, so the life that proceedeth from it, shall haue no end. The mercy of God (saith *S. Bernard*) is from eternitie to eternitie vpon those that feare him; from eternitie, because of the predestination; to eternitie,

*Apoc. 21. 3.*

*1. Tim. 1. 17.*

*Esay. 9. 6.*

*2. Tim. 1. 10.*

*1. Co. 15. 45.*

*Act. 3. 15.*

*Heb. 2. 14.*

*Apoc. 21. 6.*

because of the glorification: The one hath no beginning, the other hath no ending. This therefore shalbe a happines incomprehensible for the greatnes, and infinite for the eternitie of it. Be-

Ioh. 15. 22.

.x. l. i. m. i. t. i.

.d. e. y. a. l. e.

Rom. 8. 17.

Plal. 36. 10.

Ioh. 14. 6.

Ioh. 3. 15.

.x. l. i. m. i. t. i.

Ioh. 6.

.x. l. i. m. i. t. i.

.d. e. y. a. l. e.

hold also how we shall then enjoy a full and perfect ioy, which shal neuer be taken away from vs. Now, this life is promised and assured to all the children of God, in as much as they are heires of God the fountaine of life, and coheires and members of Iesus Christ, who is the way, the truth, and the life: who also hath so often protested, that whosoever beleueth in him, he hath life euerlasting. Let vs conclude the, that the children of God are truly and onely blessed, being assured to enjoy this great and incomprehensible happines of life euerlasting, which is purchased, promised, and kept for them in Iesus Christ our Lord.

How

How we shall know that we are the children of God

C A P. 2.



Thus conclusion it followeth; that there is no greater joy or contentment in this present life; or any thing more sure or more necessarie for the happie overcoming the difficulties of it; than to know and feel that we are the children of God. For this foundation being laid; we ought to be assured that whatsoeuer shall happen vnto vs, can be none other than the blessing of a father; and so consequently a meane, aide, and way disposed by his providence; either to leade vs into life everlasting; or to increase our glorie in it. True it is; that God onely knoweth his owne; whom he hath chosen before the foundation of the world to be his children. Yes there are two principall meanes by which he giueth vs to vnderstand who are his children: the one

Of the one  
that we

2. Tim. 2. 19

2. Tim. 2. 19

2. Tim. 2. 19

Two markes  
of our adop-  
tion.



Of the out-  
ward mark.

Matth. 13.

Matth. 21. 13.

Ephes. 2. 19.

col. 3. 12.

1. 10.

is outward, by marks visible vnto men: the other is inward by testimonies, which he that is the child of God feelth in himselfe. The outward marke lieth in this, that we be members of the church of Christ. Now, we call that the church of Christ, in which the word of God is truly preached, the Sacraments are purely ministred, and one only God is called vpon in the name of his onely sonne Iesus Christ. First, this church is often called the kingdome of heauen, because that by it we enter in thither, so that it is (as it were) the suburbs or the gate of it. Whereof it followeth, that being the true members of the Church, we are in the way and forwardnes to enter, and make our abode in heauen. It is also called the house of God, to giue vs to vnderstand, that those that abide there, are by good right accounted the children & household of God. Furthermore, when after we haue protested in our Creede, that we beleue the holie Church vniuersall, we adde the communion of Saints, the forgiuenes of sinnes,

sinnes, the rising againe of the bodie,  
and the life euerlasting : is not this to  
assure vs that those that are the mem-  
bers of the Church, haue a communitie  
in all these treasures and goods of it,  
& consequently that they are the chil-  
dren of God, and inheritours of euer-  
lasting life? According vnto this saint  
*Luke* also saith resolutely, that God ioy- **Act. 1.47.**  
ned vnto the Church those that should  
be saued. The which is confirmed by  
the Prophet *Isa* saying, that there shal **Isa. 43.3.**  
be saluation in Sion. And *S. Paul* him- **1. Thess. 1.4.**  
selfe sticketh not at all, to call those that  
are the members of the church, the elect  
of God. But yet so much the more to  
resolue vs, let vs consider the markes of  
the true Church touched here before.  
The first is, the pure preaching of the  
word of God. Now, Iesus Christ saith, **Iohn. 10. 27.**  
my sheep heare my voice, and they fol-  
low me : shewing thereby verie mani-  
festly, that this is one marke to be the  
child of God, to heare the voice of his  
Sonne Iesus Christ : As also he saith in  
another place, that he that is of God

2. Cor. 5. 18.

Ephes. 6. 15.

A. 1. 4. 3.

A. 1. 20. 32.

A. 1. 13. 26.

A. 1. 5. 20.

Phil. 2. 15.

A. 1. 22. 5.

Rom. 6. 4.

Tit. 3. 5.

Gal. 3. 27.

Gal. 3. 26.

heareth the voice of God. And indeed, seeing that the preaching of the Gospel is called the ministrie of reconciliation, the Gospel of peace, the word of grace, of saluation, and of life, (as without doubt, God by the ministerie of his word, presenteth reconciliation, peace, grace, saluation, and life :) So they that are the members of the church, heare and receiue the word : shew therein, that they are partakers of all these benefites, and consequently, the children of God. The second marke of the church consisteth in the Sacraments of Baptisme and of the Lords Supper. As touching baptisme, it is a seale and sure warrant that the sinnes of those that receiue it are washed away by the blood of Christ, that they are ingrafted and incorporate into his death and resurrection, that they are regenerate, and that they haue put on Iesus Christ. Whereof it followeth, as *S. Paul* affirmeth, that they are the children of God. The like assurance of our adoption is giuen vs in the Lords Supper. For if the

Bread

Bread and the Cup, which are given to the members of the Church, are the 1. Cor. 10. 16 Communion of the bodie and of the blood of Iesus Christ: it followeth that in this communion of Christ, they haue the foode and life of their soules. And that consequencie, as the children of God, they shall obtaine life euerlasting, according to the protestation of Christ: He that eateth my flesh, Iohn. 6. 54. and drinketh my blood, he hath euerlasting life. The third marke of the Church of God, is the inuocation of the name of GOD, in the name of that onely one Iesus Christ. Now, as all the seruice of God is oftentimes signified by this inuocation: So Saint Luke noteth the faithfull and children of God by this description, that they call vpon the name of the Lord. As on the contrarie side, it is sayd of the reprobate, that they doe not call vpon the name of God. And indeed when the members of the Church ioyne together, and lift vp their prayers vnto God, saying: Our Father which art in Math. 6. 9.

Ps. 114. 4.

1. Cor. 12. 7.

Act. 2. 31.

Act. 9. 14.

Psalm 4. 4.

heaven: and so calling him Father, by the commaundement of Christ; they may well assure themselues, that God doth acknowledge them for his children, and that he will make them feeble the fruit of their prayers, according to the promise of Christ, that whatsoeuer

**Math. 18. 19.** they shall with one cōsent aske of God, it shall be giuen them. By this that is aboue sayd, it manifestlie appeareth, how euery member of the Church may and ought to assure himselfe to be the child of God, and to acknowledge all other members of the Church with him in like manner to be the children of God. If any alledge that we may thus accompt such a one for the child of God, who possibly is an hypocrite, and may after shewe himselfe a reprobates we answere, that such discourfes are cōtrary to charitie, so much recommended vnto vs by Saint *Paule*, noting amongst other properties of charitie, that she thinketh not euill, or is not suspicious, but that she beleueth all things, and hopeth all things. We ought

ought then to hold the members of the Church, for the children of God, vntill that departing from it, or discouering their hypocrisie, they shewe themselues reprobates. Furthermore, as God would that all those to who he vouchsafeth to be Father, should acknowledge the Church for their mother: so let vs not doubt, but beeing borne againe; and nourished in the Church our mother, we may call God our Father, and abiding vnited to the familie of the mother, let vs not doubt but that we be the heyres of the father. Thus much for the outward marks.

Now let vs come to the inwarde marks. As to the blinde and deaffe the opening of their eyes and eares is needfull, clearly to see and heare the voyce of him that speaketh: So beeing of our owne nature both blinde and deaffe as touching vnderstanding, the holie spirite is he, that openeth our eyes and eares, to comprehend the reuelation of our adoption, and to feele in our hearts the assurance of it, inge-

Of the inward marks of our adoption.

Rom. 8. 16.

1. Iohn. 3. 24.

1. Iohn. 4. 13.

Rom. 9. 1.

which beare  
 witness  
 to  
 us

dring in vs faith, which is as it were the hand, by which we apprehend this great benefite: whereof also the fruits and effectes as well of the holy Ghost dwelling in vs, as of the faith that is in vs, are the principall and most assured markes, to giue vs knowledge of our adoption: According whereunto, Saint *Paul* saith, that the holy Ghost giueth testimonie to our spirites that we are the children of God, so as hauing receiued this spirit of adoption, we cry with all assurance, Abba father. This is it also which *S. Iohn* teacheth vs, saying: we know that he abideth in vs, by the spirit which he hath giuen vs. Also, by this we know that we dwell in him, and he in vs, because he hath giue of his spirit vnto vs. In like manner the Apostle Saint *Paul* affirmeth, that by the peace and quietnesse which we feele in our consciences before God in the free forgiveness of our sinnes by the blood of Iesus Christ, we shewe and proue that we are iustified by faith, and so the children of God. Wherein to confirme

vs,



vs, he saith in another place, that after we haue beleueed, we are sealed by the holy spirite of promise, which is the earnest penie of our inheritance; vntill the redemption of the possession purchased to the prayse of his glorie. First he sheweth there, that sayth is as it were the seale whereby the holy Ghost imprinteth in our hearts for our assurance, that we are the children of God. Furthermore, as in a thing that is bought there is sometimes giuen an earnest peny, to wit, some part of the money agreed on, as well for the beginning of the payment, as by consequent, for the assurance that the bargaine shall be held firme: so the holy Ghost, who by faith ingendreth peace and ioye in the hearts of the faithfull, is the earnest peny, assuring vs, by this beginning, of the spirituall blessings which God promiseth to his children, that he holdeth vs for his possession, purchased to the prayse of his glory, and that at the length he will gather vs into the full enioying of the inheritance of heauen. Hereunto

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Ephes. 1. 13.

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Rom. 8. 28.

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it is also, that that goodly gradation lea-  
deth vs, which is proposed of the same  
Apostle, saying: Those who God hath  
before knowne, those he hath also pre-  
destinate to be made like vnto the I-  
mage of Iesus Christ: and those whom  
he hath predestinate, he hath also cal-  
led, and those whom he hath called, he  
hath also iustified: and those whom he  
hath iustified, those he hath also glori-  
fied. For all will confesse, that those  
that are elected and predestinated to  
be made like vnto the image of Iesus  
Christ, are the children of God, as also  
they, who in his eternall counsell and  
decree are glorified. Now they, who  
being lightened with the knowledge  
of the Gospell, beleue that their finnes  
are washed away by the blood of Iesus  
Christ through his satisfaction, and so  
are called and iustified, are elected and  
glorified before God, as Saint *Paul* tea-  
cheth here: it followeth then, that they  
are the children of God. And this is so  
certaine, that the Apostle, opposing the  
will and power of God, against all im-

pediments, addeth: If God be on our side, who shall be agaynst vs? *S. Bernard* *Rom. 8. 30. Bern. ser. 5. in dedica. templi.* teacheth the selfe-same thing very aptlie, saying: we are certaine of the power of God to saue vs: but what shall we say of his will? who is he that knoweth whether he be worthie of hate or of loue? who is he that hath knowne the will of the Lord? or who hath bene his counsellor? It behoueth that herein faith helpe vs, and that truth succour vs: that that, which is hid concerning vs in the heart of the father, may be reuealed vnto vs by the spirite, and his spirit testifying vnto vs, may perswade vs that we are the children of God; that he perswade it vs, I say, in calling and iustifying vs freely by faith, which is as it were a meane or passage from the predestination of God, to the glorie of the life euerlasting. The same thing is it which *Saint Augustin* meaneth, saying: We are come into the way of faith, let vs hold it constantlie, it shall lead vs from degree to degree, euen vnto the chamber of the heauenlie king,

*Aug. Hom. in Ioan. 35.*

where all the treasures of knowledge and wisdom beeing hid; we may learne and behold the reuelation of our election. From hence proceedeth yet another fruite seruing vs for a marke to assure vs more and more that we are the children of God; when we loue God, and our neighbours for his sake: whereof also followeth the hatred of euill, and an earnest desire to render obedience to God. For if it be so as S.

**1 John. 4. 19.** *John* saith, that our loue to God cometh of this, that he hath first loued vs: The loue that we beare vnto him, is a testimonie that he loneth vs. As also *Iesus Christ* maintaineth and sheweth, that by the signes of loue, which the sinnefull woman gaue him, God loued her greatly, and had forgiven her many sinnes. So the brightnesse of the Moone, is a certaine argument that the Sunne ministreth wholly to her, for otherwise she hath no brightnesse at all. And in sommer, the heate that is felt in the stones set against the Sunne, is a signe that the Sunne shineth vpon them.

Of

Of our owne nature and first generati-  
on we are vnprofitable to all goodnesse,  
and inclined to all euill, as Saint *Paule* Rom. 3. 10.  
verie largelie setteth forth vnto. vs wri-  
ting to the *Romanes*. If then on the  
contrarie we walke in the feare of God,  
giuing our selues to his seruice, and oc-  
cupying our selues in all good workes:  
is not such a chaunge a testimonie of  
our regeneration, and consequentlie of  
our adoption? The tree is knowne by *Math. 7. 17.*  
his fruite, saith Iesus Christ: If then we  
beare the fruit of iustice, holinesse & of  
charitie, we are trees planted in the gar-  
den of God by his holy spirite, and so  
consequently the children of God. Cha-  
ritie, saith Saint *Iohn*, is of God, and he *1. Iohn. 4. 7.*  
that loueth, is borne of God, and know-  
eth God. As then the heate and light of  
a coale is a signe that it hath fire: and as  
the mouing and actions of the bodie  
are certaine signes, that it liueth, and  
that the soule is within it: so the testi-  
monie of the holy Ghost in our hearts,  
the peace and quietnesse of our consci-  
ences before God, feeling our selues iu-

stified by faith; this loue towards God and our neighbour, this chaunge of our life, and desire to walke in the feare and obedience of God, are assured tokens of our adoption: as also this, that we are mebers of the Church of Christ hearing his word, participating with the holy Sacraments, and calling vpon God in the name of Iesus Christ, are testimonies that we are the children and household seruants of God, and heyres of eternall life.

*How euery member of the Church ought to applie vnto himselfe the tokens of it, to assure himselfe of his adoption and saluation.*

## CAP. 3.



Now, although the tokens before mentioned are certaine to assure vs that we are the childre of God: yet there are two sorts of tēptations, which aboue all other tend to shake vs.

The

The one proceedeth of our selues, either for lacke of applying to our selues the testimonies, which God giueth to the members of his Church, to assure them of their saluatiō: or through the feeling of a want (as we thinke) but rather, of the smalnes or weaknes of those tokens of adoptiō here aboue alledged. The other temptation cometh vnto vs from some other where, and consisteth specially in two points. To wit, in the reuolt of some, hauing made professiō of the true religiō: and in the grieuous & long afflictions which are ordinarie to those that follow the doctrine of the Gospel. Now, as there is nothing of greater importance than the saluation of the soule: so there is nothing that doth more grieuously afflict and trouble the tender consciences desirous of eternall life, than the doubts & feares not to be the child of God, getting to themselves hereby such sorrowes and anguishes, as none are able to comprehend, but those that haue themselves felt and tried them. To helpe then, to the consolation of



the soules so dangerouſſie, & ſo might-ly afflicted: firſt it is to be noted, that this diſeaſe cometh to many of this, that they pretend to reſolue themſelues of their ſaluation; examining themſelues whether they be worthie to be the children of God or no. And as there is none that is, or can be worthie, ſo this is at the laſt to turne doubtſes into deſpayre. Other diſcourſe, whether they be of the number of the elect, and whether their names be written in the booke of life, to wit, if God loue them, and hold them for his children. But it is not ſo high, that we muſt mount, but in the doctrine of the Goſpell it is, where we ſhould ſearch the reuelation hereof, and reſolue our ſelues if God hath loued vs, if he doe loue vs, and will hold vs for his children in Ieſus Chriſt. For as a man if he be of credite, maketh the hid thoughts of his heart to be knowne by ſpeaking: euen ſo God, who is the truth it ſelfe, reuealeth vnto vs, by the preaching of the Goſpell, his counſell, and his will

tou-

touching our adoption and saluation:  
and confirmeth this reuelation by the  
vse of the holy Sacraments . But we  
must note , that this reuelation of the  
will of God in the Gospell,comprehen-  
deth first two points : to wit, that there  
is perfect and entire saluation in one  
onelie Iesus Christ , and that the meane  
to obtaine it,is to beleue in him.More-  
ouer , when this Gospell is preached  
vnto vs, God reuealeth vnto vs yet two  
points more : first , that he will make  
vs partakers of this saluation in Christ.  
Secondlie , that he will haue vs to be-  
leeue the testimonie that he hath gi-  
uen vs of this his will , to the end that  
we might be saued. Now, the difficul-  
tie of beleeuing , lyeth in the perswa-  
sion of these two last point . which  
notwithstanding are certaine and true.  
Behold,saith Saint *Iohn*, the testimonie *I. Iohn, 5. 11.*  
of God, which he hath giuen vs of euer-  
lasting life, and this life is in his Sonne  
he saith not onelie that the life is in his  
Sonne , but saith further , that he gi-  
ueth vs this life, and that the Gospell

is the witnesse. And hauing protested a little before, that he which beleeueth not this testimonie of God, maketh him a lyer: he sheweth sufficientlie that he will that we should belecue it. The Apostle to the *Hebrues* passeth further, and saith; that God, willing to shew the immutable stablenesse of his counsell to the heyres of the promise, interposeth himselfe by an oth, that by two things immutable, in which it is impossible that God should lye, we might haue firme consolation, we, I say, who haue our refuge to the hope that is set before vs, the which we hold as the anker of the soule sure and stable, pearcing euen into the sanctuarie of heauen, where Iesus Christ our fore-runner is entered for vs. By this he teacheth vs first, that when we heare the Gospell, we ought to hold for certaine, that the counsell of God which was hid in his heart, touching his will to saue vs, and to take vs for his children, is there made manifest vnto vs. Secondly, that he will that we beleue it,

1. Iohn. 5. 10.

Heb. 6. 17.

it, seeing he confirmeth it by two things immutable, in which he cannot lye, to wit, his word, and his oth, to the end that we might haue firme consolation, which cannot be in vs, if we belecue not. Moreouer, he calleth the reuelation of his counsell, the hope set before vs. Speaking then to vs, he would that we should haue hope: yea & he wil that this reuealing of his counsell should be vnto vs a sure anker of the soule, to shew, that as a ship is held fast by the anker, that it might not be carried away of the winde: so God would that this reuealing of his counsell by the doctrine of the Gospell, should hold vs fast, and assure vs against all doubts of our adoptiō, yea and to pearce euē into the very heauē with assurance, wherof our fore-runner Iesus Christ hath taken possession, both for himselfe, and for vs. See then one place shewing very expressly, that whē thou hearest the gospell, God declareth and reuealeth vnto thee, that it is his will to saue thee by his Sonne Iesus Christ. And to this end he

will further, that thou belecue it. And  
 Rom. 10. 17. indeed when S. *Paule* saith, that sayth  
 commeth by hearing the Gospell, he  
 sheweth that thou canst not belecue,  
 except that thou heare. Now, faith is a  
 knowledge and certaintie, that it is the  
 will of God to saue thee, and to take  
 thee for his welbeloued child in Iesus  
 Christ. Thē it followeth, that the Gos-  
 pell which is preached vnto thee, and  
 which thou hearest, containeth the re-  
 uealing and testimonie: first, that it is  
 the will of God to saue thee by Christ;  
 secondly, that thou shouldest belecue  
 this testimonie which he giueth thee,  
 that thou mayest haue euerlasting life.  
 Who now is he, that ought or can  
 doubt? Seeing also he is not content to  
 say in generall, he that beleueeth hath  
 euerlasting life: but he commaundeth  
 thee to beleue. Beleue (saith he) the  
 Gospell. Also, this is his cōmandement,  
 1. Iohn. 3. 23. saith Saint *Iohn*, that we beleue in the  
 name of his sonne Iesus Christ. Now, to  
 beleue the Gospell, or in the name  
 of Iesus Christ, is not onely to beleue  
 that

that there is saluation in Christ, & that he that belecueth in him hath life eueralasting. For the diuell himselfe belecueth that, and yet he belecueth not the Gospel, neither in the name of Iesus Christ. But this is to belecue, that he hath saluatiō in Christ for thee, as *Esay* *Esay.9.5.* saith: A child is borne to vs, a sonne is giuen to vs. And so speaketh the Angell to the shepheards: This day is borne vnto you a sauour. Also, that it is the will of God that thou shouldest be his child, and thou shouldest belecue it so. The which thing the diuell cannot belecue for himselfe: neither is the Gospel offered vnto him. Now, when God reuealeth vnto thee his good will and loue towards thee, wherefore doubttest thou? He is true, he neither will, nor can either lie or deceiue. And when he commandeth thee to belecue it, must thou examine thy selfe whether thou be worthie or no? Thou art bound to obey, and so to belecue, that he doth loue thee, and that thou art his child by Christ. Call to minde that

*Luk.2.11.*

Iohn.3.16.

Iohn.3.39.

Marth.9.13.  
1.Tim.1.15.

which is written, whosoever beleueth, (what manner a one, or whosoever it be) he hath life euerlasting. Neither is it presumption so to beleue, and that constantly, but it is to him obedience most acceptable. And indeed it is an honor that he requiroth of thee to beleue his word, and so to put to thy seale that he is true. It is verie true that in preaching the Gospel, he saith not, I am come to saue Simon Peter, Cornelius the Centurion, Mary Magdalen, and so of others. He nameth no man by his name that was giuen him by men, either at their circumcision, or at their baptisme, or otherwise: for so might we yet doubt of our saluation, thinking that it might be spoken not of vs, but of some other that should haue the same name. But when thou hearest that Iesus Christ is come to saue sinners, either renounce the name of a sinner, or confesse that he speaketh to thee, and that he is come to saue thee. Make the boldly this conclusion: Iesus Christ is come to saue sinners, I acknowledge my owne



owne name, for I am a sinner: therefore he is come to saue me. And also when he saith: Come vnto me all yee *Matth. 11. 28* that trauell and are heauily laden, and I will refresh you: Thou must marke well these words, All yee; for seeing he saith, All yee, he speaketh to all those that trauel and feele the heauy burthen of their finnes. Wherefore shouldest thou doubt then, whether he speake to thee? Conclude rather on this manner, seeing he saith, All yee, he speaketh then also to me, promising to comfort me. And to this purpose saith *S. Paul, Rom. 10. 12.* that there is no difference of men before God, but the same who is Lord ouer all, is rich towards al those that cal vpon him: Haue thou then recourse vnto him, and beleue in him, and thou art assured that he will also be rich in mercy euen vnto thee. If there were two or three hundred inhabitants of some towne banished for some offence, and after a general pardon should be published, that all the banished of such a towne shold haue free liberty to returne

thither, with all assurance to enter againe vpon all their goods & honours: suppose that thou wert one of those banished, and that he that hath giuen the pardon were a faithful and true Prince: wouldest not thou beleue, that thou wert comprehended in the pardon, although thy name were no more expressed, than the names of the other banished, and that returning to the towne thou shouldest againe be placed in thy goods? Now, we haue bene banished from the kingdome of heauen by the transgression of *Adam*. Iesus Christ dying for these banished persons, causeth a generall pardon to be published by the preaching of the Gospel, with permission, yea with commandement to returne into heauen. He is a true king, yea the truth it selfe: and the abolishing of this banishment, and the reentrie into heauen hath cost him verie deare, euen the shedding of his most precious blood. What occasion then hast thou to doubt of thy pardon, and returne into heauen? For, although

Gen. 3. 24.

1. Pet. 1. 19.

though thy Christian name be not expressed; yet if thou be of the number of the banished, he speaketh to thee, behold thy name, thou art there comprehended. Beleeue that he speaketh in truth, and that his will is such towards thee, as he declareth to thee by his word. But let vs passe further to the Sacraments, which serue greatly to resolve vs to beleeue that we are the children of God. The Sacraments are (as it were, a visible word, representing the grace of the Gospel. But more thā that, they are communicated to thee, & thou receiuest them. Is not this put to thee, as it were, into reall possession of thine adoption, and to giue thee assurance of euerlasting life? The Pastour preacheth vnto all, the grace of the Gospel in the name of Christ. But in thy Baptisme he directeth his speech to thee by name, to assure thee of the forgiveness of thy sinnes, and of thine adoption, as Saint *Paul* saith, that those that are baptised haue put on Christ, and Gal. 3. 27. 26. that so they are the children of God.

*August. in  
Ioan. hom. 89.*

And it is as if a Prince hauing called  
backe againe all the banished, amongst  
whom thou shouldst be one, calling  
vnto thee by name, amongst the other  
banished, by a letter sealed of thy par-  
don, and of reestablisshing thee in thy  
goods, should not this be to assure  
thee? As touching the holy Supper, Ie-  
sus Christ, hauing published by his mi-  
nister, that his flesh is meat indeed, and  
his blood drinke, addeth, that whoso-  
uer eateth his flesh and drinketh his  
blood, he hath life euerlasting: He cal-  
leth thee among others to his table, and  
giueth thee of the bread & wine, name-  
ly, to assure thy person, that he died for  
thee, and that he giueth thee his bodie  
and his blood, yea himselfe all whole,  
and al his benefites, that thou shouldest  
be with him the child of God, and an  
inheritour of life euerlasting. If the di-  
uell or thy conscience trouble thee, to  
doubt of thine adoption, assure thy  
soule against such a temptation, by the  
communication of the holy supper. Say  
boldly, Sathan, canst thou denie that I  
haue

haue bene at the holy supper, and that I haue receiued bread and wine? I haue seene, touched, and tasted it, thou canst not denie it. Further, canst thou denie that this bread and wine were giuen me for seales and sure pledges of my communicating with the bodie and blood of Christ? Saint *Paul* saith plainly, that 1. Cor. 10. 16. the bread which I haue receiued, is the cōmunion of the bodie of Iesus Christ. Seeing then thou canst not denie, but that I haue receiued the bread & wine: and that the bread and wine are the cōmunion of the bodie and of the blood of Christ, I haue then communion with the bodie and blood of Iesus Christ, and thou canst not denie it. True it is that there are some, who being outward members of the church, baptised in it, hearing the word, and communicating at the holy supper, shew themselues after hypocrites; declaring that they were neuer indeede the children of God. But wee cannot say therefore, that the reuelation and testimonie of the will of God contained in his word,

1. Iohn. 5. 10.

and sealed by the Sacramentes, are doubtfull or vncertaine. For God, who offereth his grace in his word, and hath sealed it by the Sacraments, is faithfull, and speaketh truely, reuealing vnto vs, and assuring vs that he will take vs for his welbeloued children in Iesus Christ. And he can neither lie nor deceaue, as is alreadie said. But these are vnfaithfull men, who reiecting the testimonies of the will of God towards them, depriue themselves by their incredulitie of the grace which was offered vnto them, doing this dishonor to Christ, to count him a lier. As the Sunne then ceaseth not to giue light & brightnes, although some man shutteth his eyes that he may not see it, nor be lightened: and as meate ceaseth not to be good and nourishing, although it be receiued without profite of a stomacke euill disposed: So, if many vnwilling to beleue that the will of God is such, as he hath declared by his word, reiecting (by their incredulitie) the grace which God offereth them; should

should their incredulitie make thee call in doubt the truth of God, and the testimonie of his good will towards thee? If some few among these banished, not trusting the pardo published by a true and faithfull Prince, doe him this dishonour, to count him as a deceiuer or lier: acknowledge thou that iustly and by good right they remaine banished. But thou, seeing that faithfull Prince Iesus Christ, hath sent to pronounce vnto thee a generall pardon, and namely, hath giuen thee his letters sealed by the Sacraments, commaunding thee to beleue, and promising thee, that it shal be vnto thee according to thy faith: Assure thy selfe, that his will is that thou shouldest be his child, and heire of everlasting life. See how euerie one should assure himselfe, by the preaching of the Gospel, and the vse of the Sacraments, the true markes of the Church: that (being a member of it) he is the child of God: and consequently, an inheritour of his everlasting kingdome. True it is, that faith

Matth. 9. 29.

E



Phil. 1. 29.  
Ephes. 1. 19.

59

*Of the markes*

is the gift of God, yea proceeding from the operation of the mightie power of his strength, as *S. Paul* speaketh. And this is it which he maketh vs to feele in this difficultie of apprehending (by an assured faith). so many, so cleare and so certaine testimonies of his good will towards vs, touching our adoption. It is therefore needfull that he worke farther with vs by his holy spirite, which (without ceasing) asking of him in the name of Iesus Christ, we are assured by his promise, that he will giue vs, and that, so ioyning with the power and efficacie of his spirite, the preaching of his Gospel, and the vse of the Sacraments; he will giue vs grace to applie vnto our selues (by a true & liuely faith) the testimonies which he hath giuen vs of our adoption, to our saluation and euerlasting life.

*How*

*How although the markes of our adoption  
be in vs but small and feeble, yet we  
ought, and may assure our selues that  
we are the children of God.*

C A P. 4.

**I** See well (will some say) that  
I haue iust matter to beleue  
it : and therefore am I the  
more sorie that I feele not  
faith in my selfe, to assure me without  
doubt that I am the childe of God,  
which thing troubleth me greatly,  
so as I feare least by this mine in-  
credulitie, I reiect the grace of God.  
But vnderstand I pray thee for thy  
comfort, that there is great difference  
betweene vnfaithfulnes and weaknes  
of faith. The vnfaithfull man or infi-  
dell careth not for his saluation : or,  
reiection the saluation which is in Je-  
sus Christ alone, seeketh saluation  
other where. Contrariwise, the faith-  
full desire saluation: he knoweth that  
his saluation is in Iesus Christ alone:

The first  
temptation  
proceeding  
of the small  
feeling of  
our faith.

Iohn. 3. 36.

Heb. 11. 1.

Rom. 8. 23.

Pfal. 22. 1.

Math. 27. 46.

he seeketh it in him, and feeleth a desire to increase in assurance, that he hath saluation in Iesus Christ, though he do not yet feele this peace & ioy in the holy Ghost so manifestly as faith bringeth it forth at the last. Also it is not written, he that feeleth, but he that beleeueth hath euermore life. And indeed, as faith is of things that are not seene, so the vnderstanding of it consisteth more in certaintie, than in apprehension. In this complaint of *Danid*, yea and of Christ himselfe: My God my God, why hast thou forsaken me. We heare the testimonie of faith by these words: My God my God, but without apprehension or feeling of fauour or ioy, as this complaint, why hast thou forsaken me? sheweth. Also our faith may be so small and weake, as it doth not yet bring forth fruites that may be liuely felt of vs. But if such as feele themselves in such estate, desire to haue these feelings: if they aske them of God by prayer, this desire and prayer are testimonies that the spirit of God

is in them, and that they haue faith alreadie. For, is such a desire a fruite of the flesh, or of the spirit? It is of the holy spirite, who bringeth it forth onely in such, as he dwelleth in. He dwelleth then in them. In like manner, is not this prayer the worke of the holy Ghost in them? For it is the holy Ghost (saith S. Paul) which prayeth for vs; and in vs, Rom.8.25. with groanes that cannot be expressed. Again, none can come to God by prayers, if he haue no trutt in him. The these holy desires and prayers, being the motions of the holy Ghost in vs, are testimonies of our faith, although they seeme to vs small and weake. As the woman that feeleth the moouing of a childe in her wombe, though verie weake, beleeueth and assureth her selfe that she is with child; and that she goeth with a liue child: so if we haue these motions, these holy affections and desires before mentioned, let vs not doubt, but that we haue the holy Ghost, (who is the author of them) dwelling in vs, and consequently that we haue also

Rom. 7.

Ephes. 6. 16.

faith. And we must vnderstand, that the faith of the children of God ceaseth not to be a true faith, although they feele doubts, feares, and mistrusts. For if they delight not in such infirmities, to nourish them; but are sorrowfull and resist them, with desire to feele their saluation in Iesus Christ, behold a battell in them: and betweene whom? Betweene the spirite and the flesh: betweene, faith and mistrust. There is then in them faith assailed with doubts & the spirit fighting against mistrust, and labouring to overcome it. These doubts, mistrustings, and incredulities, are the fierie darts which Sathan throweth against our faith, the which bearing the blowes, as a buckler, as saint *Paul* saith, thrusteth them backe, and quencheth them, so as they pearce not to the heart. What deuises or assaults fouer the diuell make against vs, saith Saint *Augustine*, so he occupie not the place of the heart where faith dwelleth, he is driuen backe. Incredulitie then assaulteth vs without, but woundeth

death vs not deadly: It troubleth onely,  
 or so woundeth, as the stroke is yet cu-  
 rable. And such temptations and as-  
 saults are common to the most faithful  
 and excellent seruants of God. If we  
 consider the continual course of the life  
 of *David*, there is no mirrour of faith  
 better to be noted than in him. And yet  
 was not he assaulted with great feares  
 and doubtles? What complaint maketh  
 he in the 77. Psalm? Hath the Lord for-  
 saken me for euer? wil he no more shew  
 me fauour? Is his mercie cleane gone  
 for euer? Is his promise come to an  
 end for euermore? Hath God forgot-  
 ten to be gracious? Hath he shut vp his  
 louing kindnes in displeasure? And to  
 conclude, he holdeth such a course, as  
 a man desperate, saying: This is my  
 death. Where was then in *David*, the  
 feeling of his faith? For all this he had  
 not lost it. And indeed all these words  
 were but representations of feare and  
 dispaire assailing the faith that was  
 in him, and fighting against it: As he  
 sheweth in other places verie plainly,

Psal. 77. 8. 9.  
 10. 11. vers.

Pfal. 43. 12.

Pfal. 43. 5.

Matth. 16. 16

Iohn. 6. 69.

Matth. 17. 23.

Luk. 9. 45.

Luke. 24. 11.

Acts. 1. 6.

Matth. 26. 31.

Mark. 14. 27.

Mark. 14. 50.

Matth. 26. 70.

Mark. 14. 68.

saying: My soule, why art thou cast downe, why art thou so heauie within me? Put thy trust in God, for I will yet giue him thanks, for as much as he is my manifest deliuerance (as it were before my face) and my God. If these testimonies of faith before mentioned seeme small: how small and darke was the faith of the Apostles before the resurrection of Iesus Christ? They beleue that Christ is the son of God, the sauour of the world: but yet they vnderstand not that he must die, and rise againe: wherein notwithstanding lieth the principal rest of our faith. Yea, and after his resurrection they (acknowledging him for a King) imagined rather a carnall, than a spirituall kingdome. If their faith was darke in their vnderstanding, it was also small in their hearts; when they were offended at Christ, and all forsooke him, and Peter himselfe renounced him. And yet we cannot say, that they were without faith, though it were then verie weake and smal. And also when the ship being couered with flouds



flouds they cryed to Iesus Christ : saying, saue vs, we perish : he calleth them Luke. 22. 32.  
 not infidels, but men of little faith, and Matth. 8. 25.  
 fearefull : shewing that they had some  
 faith in them, though very small, and  
 assayled with feare, wherein notwithstanding  
 hauing recourse vnto him, they were heard, and deliuered out of  
 daunger, For he came not to breake the  
 brused reede, nor to quench the smok-  
 ing flax, as *Esay* foretold : shewing Esay. 42. 3.  
 thereby, that there are some of the chil- Matth. 12. 18  
 dren of God, weake as a brused reede,  
 and hauing as little strength of faith, as  
 in steed of flaming, it smoketh onely.  
 This smalnesse and beginning of faith,  
 is very aptlie noted by Saint *Paule*, say- Rom. 1. 17.  
 ing : that the righteousness of God is  
 reuealed by the Gospell from faith to  
 faith. He sheweth that there are degrees  
 in faith, and that it happeneth to vs in  
 the reuealing of the righteousness of  
 God, by which we are iustified, as when  
 we see one so farre of, as with much a-  
 do we know him, but the nearer we ap-  
 proch, the more clearly we discern

Mar. 8. 29.

Luke. 17. 5.

him. Manie of the children of God are like to that blind man, whose eyes Christ opened, but so at the beginning, as he saw men like trees, forthwith he recouered his sight, but yet troubled at the beginning, but afterward cleared. To be short, he who in the person of his Apostles hath taught vs to pray vnto God to increase our faith, sheweth that he hath children in whom it is weake, and hath neede of increase. Also the chiefe wisdome of the most perfect is to profite. And to this purpose we must remember, that in all spirituall graces, there is nothing but beginnings and imperfections, in the most perfect, and most highlie exalted in this life, but that the perfection (to the which notwithstanding we must alwayes tend) and the accomplishment shall be in heauen. To conclude, there are two effects or fruites of faith, to wit, the rest and peace of the conscience before God: and sanctification, which consisteth in the mortification of the workes of the flesh, and

and newnesse of life. Now, as the rest and peace of conscience proceeding from faith, is a testimonie that it is in vs, so it is also sanctification, and the desire to walke in the feare and obedience of God. And indeed, faith is the fountaine of good workes. If then, one of these fruites be languishing, the other sufficeth to assure vs that we haue faith. As it is knowne that there is true and naturall fire, by the flame and the heate, which are two effectes and operations of fire: but if the flame shall become weake, the heate shall suffice to assure vs that it is naturall, and not a painted fire. In like manner, if this fruit of thy faith be weake, to feele peace and rest in thy conscience, and yet thou feelest the other effect of faith, to wit, a desire to the workes of the spirite, loue towards God, and desire to walke in his obedience: this fruit of thy faith is to thee a sure testimonie that it is in thee, though but small and weake. But thou wilt say: what comfort or assurance of saluation can a faith so weake

and little giue me : I answere; It can assure thee of thine adoption . For so thou haue but one sparke of true faith, thou art the child of God . Faith is of such a force , that ( following the promise of God ) one onely grayne of it, though neuer so little , layeth hold on Iesus Christ to saluation . Agayne, it is properly Iesus Christ which saueth vs, and not our faith : sauing in so much as it is the instrument , and as it were the hand by which we take hold on Iesus Christ . Now, faith how little soeuer it be, taketh hold on Christ and receiueth him, not by halfes , but all whole : as an infant taketh and holdeth with his litle hand a whole apple , though he doth it not so strongly or surely as a man . By the apple of our eye , though merueilous little , we see verie great mountaines, and the very body of the Sunne, much greater then the whole earth : so our faith, though very little, taketh and receiueth all whole Iesus Christ the Sunne of righteousness . He who ( being in a darke tower ) seeth not the light  
of

of the Sunne, but by a very little hole, may notwithstanding assure himselfe, that the Sunne shineth vpon the tower, as well as he that seeth it by an open window, knoweth that it shineth vpon his house. Euen so, although we are hindered by the cloudes of mistrust, that we cannot see the Sunne of righteousnesse to shine vpon our soules in his brightnesse: yet so that we see but a litle beame, we know that the Sunne of life shineth vpon vs, which assureth vs that we are the children of God. Also, whosoever in this life shall haue the least faith among all the elect, shall yet enioy Iesus Christ all whole; and not a little or halfe saluation; but the full accomplished saluation of eternall life. For whosoever beleueth in Iesus Christ, saith *S. Iohn*, shall not perish, but

*Iohn. 3. 16.*

haue life euerlasting. Now, as this ought greatly to comfort vs in the weaknesse of our faith, so ought it to be a sharpe spurre to inforce vs to grow in faith, that feeling so much the more clearelie and liuelie the peace and ioye of

2. Temptatio  
through the  
smallnesse of  
our sanctifi-  
cation.

Iain. 2. 17. 20.

our consciences, by the assurance that we are the children of God, we may the more strongly resist all temptations, and glorifie our God. There are others, who call their faith and adoption in doubt, saying: That true faith cannot be without good workes. Now, I feele my selfe so miserable a sinner, that it maketh me to doubt of mine adoption. Indeed this is a thing greatlie to be lamented, that we render no better obedience vnto God, that there is in vs no greater zeale of his glorie, nor more feruent charitie towards our neighbours: and to be short, no better amendement of life. But if thou hast begun to hate and flee sinne, if thou feelest that thou art displeased at thy infirmities and corruptions: If hauing offended God, thou feele a sorrow and grieve for it: if thou desire to abstaine: if thou auoydest the occasions: if thou trauailest to doe thine indouour: if thou prayest to God to giue thee grace: All these holy affectiōs proceeding from no other then from the holie

holie Ghost, ought to be vnto thee so many pledges and testimonies, that he is in thee. As also Saint *Paule* teacheth Rom.8.5.  
vs, saying: that as those that delight in the workes of the flesh, are of the flesh, so on the other side, those that delight in the workes of the spirite, are of the spirite. These holie desires then to the workes of the spirite, are testimonies of the spirite dwelling in thee. So as beeing thus led by the spirite of God, thou art the child of God, saith Saint *Paule*. And indeed seeing the children of *Adam* are naturally inclined to all vices and corruptions, it is a marke of regeneratiō, and so of being the child of God, when cōtrary to nature we are displeased with our infirmities, & fighting against them, we desire and endeavour to fashion our selues according to the will of our God. God hath cōmaunded vs to loue him with all our heart, Rom.8.14.  
Rom.3.10.  
with all our vnderstanding, and with all our soule. Now, as we cānot know God in this life, but in part, and darkly, so we cānot loue him but in part, yea very Matth.22.37  
1. Cor.13.9.  
12.



little. The perfection is reserved for  
*Aug. ad Bonif. lib. 3. ca. 7.* heaven, as also Saint *Augustin* saith: All  
the faithfull ought earnestlie to aspire  
to this, that they may once appeare be-  
fore God pure and without spot. But  
for as much as the best and most per-  
fect estate that we can attaine vnto in  
this present life, is no other thing, than  
to profite from day to day: then shall  
we come to this marke, when, after put-  
ting of this sinnefull flesh, we shall  
cleaue fully to our God. Therefore al-  
so, as the same author sayth, when men  
speake of the perfection of the chil-  
dren of God in this life: to this perfe-  
ction is required the acknowledging of  
their imperfection. It is as well in  
truth, as in humilitie that the Saints ac-  
knowledge how imperfect they are:  
God deferreth the accomplishment of  
our holinesse and charitie vntill the life  
to come, to the end that this pride  
(which taketh force through the in-  
crease of vertue) should not ouerthrow  
vs, but that walking in humilitie, God  
might accomplish his mercy in pardo-  
ning

ning vs, his power in sustaining vs, and 2. Cor. 12. 9.  
 his truth in sauing vs. And indeed there  
 is nothing more weake, saith Saint *Aug-*  
*ustin*, than the proude, nor more strong  
 than the humble: For as the proud; tru- 1. Pet. 5. 5.  
 sting in himselfe, who is nothing but lam. 4. 6.  
 vanitie, hath God his aduersarie, who  
 resisteth the proud; so the humble mi-  
 strusting himselfe, hath God for his  
 strength and saluation. God indeed in  
 his law requireth a perfect obedience.  
 But that which he looketh for of vs his  
 children in this life, consisteth more in  
 the desire to obey, than in obedience it Rom. 8. 5.  
 selfe. According whereunto he sayth by  
 his Prophet *Malachi*, I will spare them, Mal. 3. 17.  
 as a father doth his owne sonne that ser-  
 ueth him. If a child take paine to write  
 well, or to do as he should do any other  
 seruice that his father hath commaun-  
 ded him, although there be great want  
 both in the writing, and in the other  
 seruice; yet in bearing with him he  
 prayseth him, and sayth, that he hath  
 written well, he had done his duetie.  
 Godlinesse, the loue towards God, and

- the obedience that we owe vnto him, is often signified by the feare of God, the which also *David* calleth the beginning of wisdom. And those that haue this feare of God, are acknowledged & called the children of God. Then if thou feele such loue & reuerence toward God, that thou feare to offend him, thou art the child of God. But then thou fearest to offend God, when thou shunnest the occasions and inticements to sinne, and when hauing offended, through ignorance, oversight, or other infirmitie, thou feelest sorrow and displeasure, to raise thee vp agayne, being resolved to sin no more, and praying to God that he will conduct thee by his holy spirit, that thou mayst walke constantly according to his word. *S. Iohn* saith, that the children of God sinne not: not that they offend not God euerie day, or that they commit not sometimes most grieuous offences, as *David* and Saint *Peter*: And as daylie experience doth to much conuict euery one of vs. But he sayth, that they sinne not, because they loue God, and are
- Psal. 111. 10.
- Psal. 112. 7.
1. Iohn. 3. 9.
2. Sam. 11.
- Math. 26. 74.

are afraide to offend him, and doe not willingly giue themfelues to doe euill: but haue sinne in fuch detestation, that they feele in themfelues that conflict, which Saint *Paule* setteth forth vnto vs *Rom. 7.*

in his owne person, in as much as they would do the good which they cannot do, and do vnwillingly the euill which displeaseth them: whereof it followeth, as the Apostle concludeth, that if they do that which they would not do, it is no more they which doe it, but sinne which dwelleth in them: which on the one side ought to giue them occasiō to mourne and to cry with the Apostle, Alas wretch that I am, who shall deliuer me frō the body of this death? But on the other side they ought to feele the comfort which he addeth, saying, I thanke my God through Iesus Christ. *Rom. 8.1.*

And wherfore? Because there is no condēnation to those, who thus fighting against the flesh, walke after the spirit, & consequētly are in Iesus Christ. For the rest, when thou feelest a doubt of thine adoptiō through the want of rendering

1. Tim. 1. 15.

Math. 9. 13.

Rom. 8. 5.

Rom. 8. 1.

Rom. 7. 22.

to God such obediēce as thou oughtst, know, that Sathan is at hand with thee falsifying the Gospell in perswading thee, that thou shouldst be saued by thy workes; or willing to make thee blaspheme Iesus Christ, in making thee beleeue, that thou mayst and oughtst to be (at the least) in some part, a Sauiour of thy selfe, and so a companion of Iesus Christ. Answer to this temptation, that thou art a poore sinner, but that Christ came to saue sinners, and that there is saluation in none but in him. Furthermore, if thou feele a desire to the works of the spirite, thou art of the spirite, and there is no condemnation to thee, as is said. If thou delight as touching the inward man, in the obedience of the commaundemēts of God, he accepteth thee for holy and iust, receiuing this desire to obey him, for an obediēce acceptable vnto him. He accepteth his own worke in thee, & pardoneth thee thine. Continue in this holy desire, fighting against the flesh and the world, strengthening thy selfe by seruent prayer to the Lord.

And

And behold the certaine testimonies of  
 thine adoptiō. But thou wilt say, I haue  
 of long time asked of God, and do day-  
 ly aske his holy spirite, the increase of  
 faith and grace to be obediēt vnto him;  
 yet I feele no manner of fruit of my  
 prayers. If God loued me, and account-  
 ed me for his child, would he not  
 heare me? It is the same complaint, that  
 in old time past *Dauid* made, saying: I  
 am weary of crying, my throat is hoarse,  
 mine eyes are failed, while I wait on my  
 God. And in an other place: My God,  
 I cry by day, & thou answerest not; and  
 by night, & I haue no rest. Now in say-  
 ing he had no rest, he sheweth that he  
 did cōtinue in prayer. Also Iesus Christ  
 exhorteth vs to this diligēce, by the ex-  
 ample or similitude of the importunate  
 widow, crying still vpon the wicked  
 Iudge to do her right, and at the last ob-  
 taining by her importunacie. And be-  
 sides that, he waketh vs vp, saying:  
 Heare what the wicked Iudge saith: Be-  
 cause she troubleth me, I will do her iu-  
 stice. And God which is your Father &

3. Téptatiō,  
 because the  
 feeling of  
 the fruit of  
 our prayers  
 is so lōg de-  
 ferred, and  
 because of  
 the weaknes  
 of them.  
 Psal. 69. 4.

Psal. 12. 2.

Luke. 18. 1.

Psal. 11. 7.

Sauour, who is iust and loueth righteousness, shall not heare the cry of his children crying vnto him night & day?

Luke. 11. 5.

Verely I say vnto you, that he will doe it, and that quickly. He that went by night to his neighbour to borrow bread, continuing still his request, though the other alledged many excuses, yet at the length he obtained what he would. Continue then in praying to God, without discouragement. This perseuerance in prayer is an euident and vehement testimony of thy faith. For that is not found but in the children of God, guided by his spirit: especially seeing thou

Luke. 11. 13.

askest the holy Ghost, whom Iesus Christ promised thee, thou askest that, which by his promise is due vnto thee, without doubt he will giue it thee. And seeing thou askest the increase of faith, and grace to obey him, thou askest that which he comāndeth thee to haue, & so that which he liketh & is pleased withall. Be then assured that thou shalt be heard. Behold, saith Saint *Iohn*, the confidence that we haue with God, that if

Iohn. 5. 14.



we aske any thing according vnto his will, he heareth vs. And if we know that he heareth vs, whatsoeuer we aske, we know we shall obtaine the requests that we haue asked. His promises can not fayle nor deceiue. Yea, be thou certaine, that before thou hast ended thy prayer, he hath heard thee, as *Esay*, saith, *Esay. 65. 43.* For our God is a God that heareth prayers, sayth *Dauid*. But thou owest *Psal. 65. 3.* him this honour to submit thy selfe to his wisdom as touching the time of feeling or receiuing the fruite of thy prayers. If Iesus Christ had healed the daughter of the Cananite at the first petition, her Faith had not bene so *Matth. 15. 22* kindled in her, nor so commended in the Church vnto the end of the world. The fruites of all trees are not ripe in one day. In some they doe ripen sooner, and men waite patiently for the other, which ripen in the latter season: *Zacharie & Elizabeth* thought that they had prayed in vaine, asking of God posteritie in their youth. And when they were old, & without all hope for to obtaine

Math. 6.9.

it, the Angell of the Lord said vnto *Zacharie*, Thy prayer is heard: not that prayer which he made then, for he thought not now to haue issue, but the prayer which he made long time before. That which is more, doe we not aske of God manie graces, the which we know well that we obtaine, either in part, or in hope onely? the enioying or full accomplishment whereof is deferred either vntill death, or euen vntill the day of the resurrection. In the Prayer of all Prayers taught by Iesus Christ, we do aske of God that his name may be sanctified, his kingdome may come, his will may be done in earth, as it is in heauen. And when shall we see the full accomplished effect of this prayer, but in heauen, when Christ hauing giuen vp his kingdome to God his Father, we shall loue him perfectly, and prayse him euerlastingly? Furthermore, he oftentimes heareth vs, so as Saint *Augustine* saith: not according vnto our will, but as is most for our profit, giuing vs better things than those

those that we expressly aske. The *Jewes* desired the comming of the *Messias*, & asked it of God. He deferred it of long time: at the last he sent him, but not such a one, as all (as it were) and the Apostles themselves looked for: to wit, victorious in battell, as *David*, to deliver them from the yoke of the *Romans* triumphing in riches and worldly glorie, as *Salomon*; but such a *Messias*, as obtaining victory against the diuell, death, & sin, hath established a spiritual kingdome in everlasting life and glory. Iesus Christ feeling and apprehending the terrible gulphes of the fearefull wrath of God vpon him for our sinnes, prayed with strong cries and teares to *Matth. 26. 39* God his father, that he might not enter into the deepe pit of death. The apostle to the *Hebrews* saith, that he was heard: *Heb. 5. 7.* and yet notwithstanding he entred, & dranke the cup of the wrath, & of death which the father had giuen him. But he was heard, saith the same Apostle, as touching that which (in making his praier) he feared: to wit, frō being swallowed

lowed of death. In like manner, *S. Paul* praieyth to god oftētimes, that he would deliuer him frō the Angel of sathā that buffeted him, but God much better (as he himself cōfesseth) gaue him to vnder stand, that the power of God was made perfect in his infirmity: so as he protesteth, as it were enioying the fruit of his praiers, though otherwise than he thought, that from that time forth he would reioice in his infirmities, & wold take delight in thē, forasimuch as being weak in himself, he was strong in God. So we will demaund many times commodities concerning this life, as health, goods, parents, friends, or our countrey: & God depriuing vs of them, giueth vs spiritual graces, patience, faith, contentment in God, and other like: yea, & our prayer tending only vnto the preservation, & enioying such commoditie appertaining vnto this life alone: God cōtrariwise depriueth vs of thē to keepe thē for vs in heauen, & to giue vs euerlasting enioying of thē, as when we are depriued of them, being persecuted for  
his

his name. And that which more is, whē we feele weaknes in faith, negligence to heare the word of God, coldnes in charitie, impatience in our afflictions, and we hauing asked of God graces contrarie to these, feele no amendment: his wil is to make vs feele that these graces are the gifts of God, seeing we haue them not when we will, & that he will keepe vs in humilitie by the feeling of our infirmities, & try our patience & faith, in wayting patiently vntill he make vs feele the fruite of our prayers. I thinke well (wilt thou say) that those that pray vnto God seruētly & cōtinue constā-ly in such praiers, haue therein testimonies that they are the children of God, & are assured to be heard. But what cōfort may I take therin, seing my praiers are so cold, and with so little feeling of zeale & faith required in thē? But is it not in the name of Iesus Christ that thou praieest? & it is for the loue of his welbeloued son our aduocate & mediator, that Iohn. 16. 23. God heareth vs, & not for the excellēcy of our praiers. It is, as it were, by the Exod. 23. 38.

- mouth of Iesus Christ that we present our prayers to God, to be sanctified by him, & acceptable to God for his sake, in whō he hath delight. Sathā, the enemy of our prayers, by the feeling of this infirmity, would make thee leaue praying to thy God. Resist thē this temptation. Think that it is not a thing indifferent, or left in thy libertie, to pray to God or not. God hath commāded thee to pray; **Matth. 6.9.** thou owest him obedience; it is an honor he requireth of thee, thou canst not **1. Theff. 5. 17.** deny it him. God commandeth thee to loue him with all thy heart. Wilt thou say, I will not loue God at all, because I loue him so coldly? I wil help the poore no more, because I cannot do it with a feruent charity? To cōclude, what infirmity or coldnes soeuer thou feelest, thou art bound to pray, & to continue in thy duty. In the meane time, acknowledge thy infirmity, & in thy praiers aske double pardon, first of thy sins which thou hast committed before, secondly for this sin that thou praieest to God so negligently. See how God (supporting the infirmitie
- Matth. 22. 37**
- Rom. 12. 12.**

infirmities of thy prayers ) will smell a sweet sauer of the, as incense offered by our high Priest Iesus Christ, and shall *Psal. 141. 2.* make thee at last feeble the fruit of thy prayers. Many complain of another infirmity, that hardly they begin their prayers, but instead of thinking of god, & of that which they aske of him, their mind is wandering other where. And for this they are vexed & troubled : & in truth it is a great infirmity, for the which we ought greatly to be displeased with our selues. Notwithstanding it is common to all the childre of God in general. *Chrysostome* reprobuing those of his time for this infirmity, sheweth quickly the first originall, & after the remedie. Whence *Chrysost. Hom. of the Canaan-* cometh this (saith he) that if we talke of *nir.* war, of merchandize, or of other things *Matth. 15.* of the world, we can discourse a great while without thinking of any other thing, & so soone as we set our selues to pray vnto God, our minds wander? It is because the diuel knoweth wel, that in speaking of things of this world, thou doost him no hurt, & therefore he suffe-



reth thee to talke at thy pleasure: but when he seeth, that thou settest thy selfe vpon thy knees to pray to god, he knoweth that thou goest to procure that, which is against his hart, & to the ruine of his kingdome. Therefore he thrusts himself in by & by, troubling & drawing thy thoughts either and thither, to hinder the fruit of thy praiers. Say then to sathā, who is hard by thee, & fighteth against thee, go behind me sathan, for I must pray to God. And if he be importunate, yet must thou pray to God to driue him away from thee. So thinking to whom thou speakest, to wit, to the Maiesty of God; and how great things thou askest of him: be displeased with thy infirmity, fight against it, & lifting vp thy hāds to heauē cōtinue in praier; & do it so much the more couragiously & constantly, for that sathā feareth nothing more thā the prayers of the children of God; & sheweth sufficiently in going about to trouble and turne away their minds to other things, that he feelth himself hindred by their praiers, & that

that he feareth the fruite of the. On the other side, if it happē that by affliction either of body or of spirit, thou art so cast downe, that thou canst not make a framed praier vnto God; be not discouraged for that, for at the least thou canst desire thine owne health and saluation. There is neither sicknes nor yet tyrant that can let thee to desire: now, desire is praier before God, saith *S. Augustine*; according wherunto *David* saith, that god *Psa. 10. 17.* heareth the desire of the hūble. Say thou then with *David*; Lord, all my desire is before thee, & the sighs of my thoughts *Psal. 38. 10.* are not hid from thee. *Ezechias* king of *Esa. 38. 14.* *Juda* in his affliction, could not distinctly pray vnto God, but chattered as a Crane or a Swallow, & mourned as the Doue; yet so lifting vp his eies on high, he was heard. What prayer maketh the little Infant to his mother? He weepeth and cryeth, not being able to expresse what he lacketh. The mother offereth him the brest, or giueth him some other thing, such as she thinketh his necessitie requireth. Much more then the heauēly father heedeth the sighes, the grones,

The 4. temptation, because of the little increase of grace by the exercises of religion.

Math. 13. 19.

the desires and teares of his children: & doing the office of a father, he heareth them, and prouideth for thē. There are some also that doubt of their adoption & saluation, because they feelee not any comfort or, increase of the graces of God, neither by reading or hearing the word, neither by communicating at the holy Supper of the Lord. Now, if thou feelee thy self afflicted & troubled in this respect, vnderstand, that when thou goest to imploy thy selfe in these spirituall exercises, sathan followeth thee, to make it vnsauery to thee, yea & to take out of thy mind the word of God that thou hast heard. Pray then to God, that he driue him away from thee. Secondly this commeth, forasmuch as thou art not yet accustomed to the language of the holy Ghost, so as it is to thee as if thou didst heare an excellent sermon, but of one whose language thou didst scarce vnderstand, whereby thou canst neither feelee tast, nor pleasure, & so thou canst receiue but smal profit. Thē thou must continue, and also accustome thy selfe

self to read and heare the word of God, thinking alwaies that God speaketh to thee for the saluation of thy soule, praying him that he wil giue thee grace by his holy spirit to profit to his glorie & thy saluation. And thou shalt feele at the last that which is said to sicke men that haue lost their tast, that thy appetite will come to thee by eating. And that the word of God, & the participating of the bread and wine in the holie supper shall be to thee more sweet than honie to the mouth, as *David* saith, *Psal. 119. 103* *Psal. 19. 11.* Many sicke persons hauing neither taste nor appetite, eate not withstanding & receiue nouriture. So, though in reading and hearing the word of God, & communicating at the Lords supper, thou feelst not any taste or appetite; yet in continuing, thou shalt receiue some nouriture for thy soule. And if it seemeth to thee that thou forgettest by and by, that which thou hast read or heard, praesise for thy soule that which thou doest for thy body: because the meates digest and abide not in the be-

die, thou returnest to eate meate againe  
euerie day: So be thou so much more  
diligent to heare and reade the word, &  
to communicate at the holy supper  
without leeing any one meate for thy  
soule, when God offereth it thee. And  
as the corporall meate though it passe  
away: yet there remaineth alwayes  
some nouriture for the bodie: so shall  
this spirituall meate be to thy soule. Yea  
it may be that at one sermon thou shalt  
heare and remember one sentence,  
which shall serue thee, as it were, for a  
passeport, a ladder or wings at thy  
need to conduct thee by, and by com-  
forting and strengthening thee, to lift  
thee vp into heauen. If then, when thou  
goest to read or heare the word of God,  
or to communicate at the Lords sup-  
per, thou praieest to God (as thou ough-  
test dayly to do) that he will giue thee  
his spirit, that thou maiest profite: &  
so doest continue constantly in these spi-  
rituall exercises. This disposition, this  
holy affection & obedience shall serue  
thee for sure testimonies of thine adop-  
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tion, and thou shalt without doubt, feele increase of the graces of God.

Finally, there are some, who hauing had liuely feelings of their faith with comfort & ioy in their consciences, walking besides in the feare of God, are afterwards greatly troubled, when these graces seeme to be dead in them, falling into doubt and mistrust of their saluation, or into crimes and sins too vnworthy the childre of God. For satan hereby indeuoureth to perswade them, either that they neuer had the true faith, or that God hath cast them off, taking from them the gifts and graces of his holy spirite: but both the one and the other conclusion is as false, as the author of them is a great liar. And indeed, if the trees which haue flourished and borne their fruite in sommer, are in winter without fruite, without leaues, yea and without apparance of life: doth it follow therfore either that they had not life in sōmer, or that they are dead in the winter? When men go to bed, they rake vp the fire which did

The fift tēp-  
tation by the  
interruption  
of the graces  
of God.

qde: illi est  
 ubi yd non  
 non quoniam  
 2000 ang 6th 10  
 .bo 0 10

**Burne**: if thou marke it veris neere, there is no apparance either of heat, nor of brightnes: doth it follow therefore, that there had bene no fire, or that it is then quenched or dead? Contrariwise, hauing bene couered ouer night, men kindle againe in the morning the same fire that was hid and couered: and the trees that seemed to be dead in the winter, flourish and beare fruites a while after. If thou seest a drunken man, not hauing for a time the vse of reason, nor any feeling of it, wilt thou say therfore, that he neuer had a reasonable soule? or that hauing had it, it is now dead? Abide a few houres, and thou shalt be conuict of the contrarie. And so of that, that thou hast nor presently the feeling or effects and fruites of faith, can it follow that thou neuer hast had them, or that hauing had them, thou hast lost them? When Saint *Peter* renounced Iesus Christ three times, cursing himselfe, was his faith quenched? On the contrarie, Iesus Christ hauing prayed to God that his faith should not faile,

Marth. 26. 47

Luk. 22. 31.

and



and being without doubt heard, faith remained in him, but was weake and fore beaten, but not destroyed nor quenched. *Dauid* hauing committed adulterie and murther, acknowledged his sinnes and offences, praying to God that he would not take his holy spirit from him. Then he had not lost it, rather it abode in him but as a fire covered with ashes, so as it is said; without hauing any feeling of it to keepe him from such a headlong fall. Faith then may be in a man without kindling; and being kindled, it is not out, although it be not perceined for a time. Yea, but (wilt thou say) the Apostle to the *Hebrewes* sheweth that there be some, who hauing bene lightened, hauing tasted the heavenly gift, hauing bene partakers of the holy Ghost, and tasted the good word of God, and the power of the world to come, fall backe and leese these graces, yea without hope euer to recouer them againe. What assurance then can I haue that faith abideth in me, and that God will yet make me to

*Psal. 51.*

*Heb. 6. 4. 5. 6.*

feele it hereafter? For as he hath shewed mercie vnto *Dauid*, and to *Saint Peter*; so doth he exercise his iust iudgements vpon other, as vpon those of whom the Apostle spake before: We denie not but that there be reprobates that are greatly lightened in the knowledge of the mysteries of saluation (which the Apostle termeth here to be partakers of the holy Ghost) and yet that such apprehensions, tastings and feelings as he proposeth follow not thereof. For, reading or hearing the testimonies and representations of the mercies of God toward his Church, of the loue of Iesus Christ towards his elect, and of the excellencie and felicitie of eternall life, they conceiue these things in their vnderstanding, and for the greatnes of them, they are after a sort moued: and when they talke of them, they seeme to be partakers of them. But the difference that there is betweene them and the children of God; lieth chiefly in this, that the apprehensions and feelings of the

reprobate

reprobate are such, as a man may haue in the reading or telling of an historie, which toucheth vs. nothing at all: but the feelings of the children of God are as of a matter that toucheth themselves.

Let vs consider for example the historie of *Ioseph*. Who is he that reading attentiuely, how *Ioseph* was sold of his brethren, carried into *Egypt*, put in prison: and the sorrow that *Jacob* had, vnderstanding that he was deuoured of a wild beast, that would not be moued with compassion towards *Ioseph* and *Jacob*? Who is he that reading how *Ioseph* being able to containe himselfe no longer, made himself knowne to his brethren, and how weeping and crying out he said vnto them: I am *Ioseph*. Is my father yet aliue, and causing them to come neere vnto him, said, I am *Ioseph* your brother whom ye sold, but be not forie; Shew to my father all my glorie: Then throwing himselfe vpon the neck of *Beniamin* his brother, he wept, and in like manner *Beniamin*

Gen.37.

Gen.39.

Gen.45.

wept vpon his necke: after kissing all his brethren he wept vpon them. Who is he, I say, which is not touched and weepeth not with them? But because this is a historie of the fact of another, these motions and feelings soone passe away: so as hauing turned the leafe, or talked of another matter, all these feelings are vanishes and gone. So is the feeling of the reprobate, hearing or reading the testimonies of so great a mercie of God towards men, and of the greatnes of the happines of the kingdom of heauen: The vnderstanding & apprehension of these things, causeth some motions or feelings in them, as the Apostle saith. But forasmuch as these good things appertaine not vnto them, neither do the feelings that they haue, take anye fere or roote in their hearts, but are easily quenched and yawned away. On the contrarye, the feeling that the children of God haue, is, as of the good things that appertaine vnto them, and therefore it may well be cold & drowie, but not die. As also the feelings

lings that *Ioseph* and his brethren had were such; as although they had them not when they slept; yet when they awaked they returned againe. And although that by the death of their father, they were (as it were) interrupted; yet the benefite and the comfort abode by them still. Following this that is aboue sayd; we say boldlie; that what feelings; what illuminations or apprehensions so euer the reprobate haue: so it is that they neuer feele the holy ghost in them; giuing them testimonie that they are the children of God. For according to this testimonie, they should be; and should abide the children of God: seeing the holic Ghost can neither deceiue nor lye. As also after that God hath made vs once feele by the testimonie of his spirite that we are his children; we are certaine that we can not perishi; but that we are indeed; and shall continue the children of God. For it is the testimonie and reuelation of the spirite of truth. Also he that giueth faith; doth not chaunge; and there- Mala. 3. 6.

Rom. 11. 29.

Heb. 6. 4.

for his gifts are without repentance. The second difference may be taken from this word, tast, which the Apostle useth: To wit, that the reprobate are like to him who hauing tasted a good peece of wine: making shewe as if he would buy it, vnderstanding the price, and not willing to giue so much, lea- ueth it there, without buying or drin- king of it any more. So the reprobate hauing tasted the heauēly good things, finding them good, and praying them exceedingly, after they vnderstand the price, that is, that they must renounce themselues, and beare the Crosse of Christ, to goe to take possession of the kingdome of heauen, which he hath purchased for them with his precious blood: They wil none of it at this price, and so renounce these good things with- out drinking or enioying them. But the children of God on the other side, ha- uing neuer so little a tast of these hea- uenly treasures, desire in such sort to haue the enioying of them, that they make resolution to forsake all, to enioy it.

it. We will adde this third reason : That as those that haue their stomacks charged with euill humours, cease not to eate sometimes for all that, yea and to finde tast in some good meates, but are constrained after (through the euill disposition of their stomacke) to cast it vp agayne and to vomit : So some repro- bates hauing within them an euill cō- science, may well tast the good heauen- ly giftes, but this euill conscience, not beeing able to agree with the true and sure faith of the heart, stoppeth, that these giftes take no roote to fructifie to saluation, so that finally they cast it of, or let it wither & come to nothing. And this reason with those before, are the principall causes, for the which many, that seemd to be the childrē of God, do reuolt, as we will shew hereafter more at large. On the cōtrary, those who haue faith, are assured, that though the graces of the holy ghost are oftē weake in thē & like fire couered with ashes, & trees in the winter, yet can neuer come to nought or dye : rather they recouer



strēgth at the last, whereby they are certain to be, & to continue the childrē of God, and heires of eueralasting life. Furthermore, let vs remember that these foule and grosse faultes of *Dauid* and of Saint *Peter*, and of others are set before vs, first that they should be to vs as a mirrour of the fragilitie of man, to acknowledge that if we be exēpted, it is by the grace of our God. Secondly, that we should so much the more stand vpon our garde. As if in walking thou shouldst see him fall that goeth before thee, thou goest not to fall with him, but thou art to be so much the more circumspect that thou fall not, as he did. Thirdly, that vnderstanding that faith abideth in them (although verie weake and feeble) thou mayst take courage, beleeuing certaine lie that faith which was once giuen thee, cannot be quenched nor dye. And therefore continue in assurance that thou art the child of God, raising up thy selfe by their example and resolving with thy selfe to walke constantly as the child of God in true

true holines and righteousness before Luke. i. 75.  
him all the dayes of thy life. See how we  
ought to be resolved, that although the  
markes, feelings and testimonies of our  
adoption set forth here aboue, be in vs  
but small & weake, & accompanied with  
great infirmities and conflicts: yet we  
may and ought to assure our selues that  
these markes are truly in vs, and that  
therefore we are certainly the childre of  
God, and inheritours of everlasting life.

That the Apostacie and renolt of some ha-  
ving made professio of the true Religio,  
ought not to make vs call in doubt nei-  
ther our Religion nor our adoption.

CHAP. V.

I haue vnderstood here  
before, how we may and  
ought to resist the doubts  
of our adoption; proce-  
ding frō our selues. Now,  
we must shew how we may overcome  
the temptations which come from o-  
thers. There are two things principal.

ly, which trouble the consciences of many, to make the doubt whether they be the children of God, & in the way of salvation & of eternal life. or no. First, the horrible offence or stumbling block of those which abandon this Church, renouncing the doctrine of it, and returning to the puddle of idolatry and specially when any persons having sometimes held any honourable place in the Church do revolt, & become persecutors of the doctrine which they have before taught & maintained. For thereof the devill gathereth two consequences, no lesse dangerous then false: either that our Church is not the true Church, & so that we are not the children of God: or that there is no assurance of perseverance in the faith, & consequently no certaintie of being the children of God, which have had and borne in appearance the marks of adoption. The other offence consisteth in the grievous & long afflictions which we endure for the prosperity of the wicked, deriding our miseries, and the apprehension of our own trou-

troubles, giue occasiō to doubt whether  
God care for vs, or whether he loue vs  
or no. And this ordinariē condition to  
those that make profession of our Reli-  
gion, causeth many to condemne it, and  
haue it in detestatiō, as the mother and  
nurse of all calamities. As touching the

point, concerning those that reuolt,  
it is a small stumbling block to trouble  
vs: for this was foretold vs, and it is a  
disease wherewith the Church hath al-  
wayes bene afflicted. Many shall be cal-  
led, saith Iesus Christ, but fewe chosen.

And the parable of the seede falling in  
diuers sorts of earth sheweth, that with  
much a do the fourth part of those that  
shall heare & professe the Gospell, shall  
continue to the end. *S. Paul* hath fore-

told expresse, that in the latter tymes  
many shall fall from the faith. And he  
advertiseth the *Ephes*, that euen from a-  
mong themselves there should rise yp-  
men that should teach peruerse things.

And the *Corinthians* that there shall be  
in the Church not onely diuisions, but  
also heresies. Saint *Peter* speaketh yet  
more largely: As there hath bene (saith

Of the cer-  
tainie of the  
doctrine  
notwithsta-  
ding the re-  
uoltes.

Mar. 20. 16.

Matth. 13.

1. Tim. 4. 1.

2. Tim. 3. 1.  
Act. 20. 30.

1. Cor. 11. 19

2. Pet. 2. 1.

he false Prophetes among the people of Israel, so shall there be false teachers amongst you, which shal secretly bring in damnable errors, and manie shall follow their damnable wayes, by whom the way of truth shall be blasphemed.

Now, we must thinke the accomplis-

hing of such prophecies so much the lesse straunge, because such hath bene the condition of the Church of God at all times. What reuolt was there in the house of God before the flood, eight persons onely being found saued in the

Arke, and yet amongst them one hypocrite, who after was cast off and accursed. Now, the Church of God being

enlarged in the posteritie of *Son*, agayne there was scene such a reuolt, that the

Church of God was onely found in the familie of *Abraham*, himself being pul-

led out of Idolatry. In the time of *Elus*, the reuolt was so great in *Israel*, that he thought he had bene left alone. At the

comming of our Lord Iesus Christ, the Apostacie was so generally, that almost all the Church, at the least the principall members of it, list yp them-

selues

selues against the sonne of God, & crucified him. When Iesus Christ had gathered many Disciples, he was forsaken Iohn. 6. 66. of the most part of them: yea, *Iudas* also the Apostle fell from him, sold him, and betrayed him. Iesus Christ beeing Math. 26. 14. taken prisoner by his enemies, all his Matth. 26. 65 Apostles fled away and forsooke him. Mat. 26. 69. Saint *Peter* himselfe denied him thrise. 2. Tim. 1. 15. Saint *Paule* complaineth, that all they of *Asia* had revolted, and saith in another place, that all had forsaken him. He noteth *Alexander* the Copper Smith, *Hymeneus* and others, who hauing bene 2. Tim. 4. 14. the chief members of the Church, were become heretikes, and enemies of the truth. Now it is the same Church, & we must no more be astonished at such reuolts, thā at a mā hauing rheums all his life (whereby he casteth out of his body aboundance of humours) that should continue in the same disease still euē in his old age: Herein rather we ought to acknowledge the holnesse of God, where-with also he would his Church should be adorned. For he purgeth his church,

Leuit. 10. 3.

not being able to indure that hypocrits should any lōg time keepe the place & title of his children approching to his Maiestie. And hereunto we may apply that which *Moses* saith, whē he saw the fire had deuoured *Nadab* & *Abihu* the sonnes of *Aaron*, for offering before the Lord straunge fire: This is it which the Lord hath spoken, saying; I will be sanctified in those that approach vnto me, & will be glorified in the presence of all the people: shewing thereby, that the nearer mē approach vnto him by honorable offices in his Church, & professiō of his word, so much the lesse will he suffer their corruptions, but punisheth the more sharply, to the end, that as the nearer the peece of wax approacheth to the fire, so much the more the heate of it appeareth in melting it. In like maner the holines of God may better be knowen in the reuolt of hypocrites approching to him, & so he may be the more glorified of the people in such iudgements. This is also the cause why many, who before they had the knowledge of the Gos-



Gospell, seemed in outward apparence very good people . Afterward beeing ioyned to the Church , become wicked & dissolute in their liues, & very persecutours. It is the vengeance of God that pursueth thē , punishing their ingratitude, their loue of the world and of the flesh, which they brought & nourished in the Church, and the contempt of the honor that God did thē, when he made them approach vnto him , receiuing thē into his house, speaking to them by the preaching of his word , and presenting vnto them vpon his holy Table, his owne Sonne Iesus Christ for the foode of their soules. So farre off is it thē, that we should be troubled for such reuolts, that on the contrarie, seeing that they are the vengeance of God, we ought so much the more to feare, and to cōtinue the more constantly and holilie in the Church of God . And indeed if we did at this day see *Dauid* execute that pro-Psal. 101.  
testation which he did make of purging his house frō vicious and wicked persons, would we (thinke you ) depart from it, doubting of the holynesse of

Esay. I. 22.

it? Shall we not rather be confirmed to  
 tarrie there still, desiring to liue holily?  
 But more, what damage receiueth the  
 Church in such reuolts? The glory of it  
 before God consisteth not properly in  
 the greatnes of the nūber, but in the ho-  
 lineſſe of thē. The health of a man cōſi-  
 ſteth not in the aboundāce of humours,  
 which will cause some deadly diſeaſe at  
 the laſt: for euē they that are laden with  
 them, take medicines to purge thē, that  
 they might be the more whole. This is  
 it which God, hauing ſpoken of his  
 Church of *Iſraell*, that her ſiluer was  
 turned into droſſe, & her wine mingled  
 with water, added for a great benefite,  
 that he would take cleane away all her  
 ſcumme, & remoue all her lead frō her:  
 & that hauing reſtored the Iudges and  
 Couſellers, ſo as they had bene at the be-  
 ginning, it ſhould be called the righte-  
 ous & faithful city. Experiēce ſheweth,  
 that in the proſperitie and peace of the  
 Church many thruſt in theſelues, ful of  
 auarice, ambiitiō, pride, & of other cor-  
 ruptions & vanities; to be ſhort, it hap-  
 neth

neth euē as in a sweet and rainie season,  
that many weeds come vp amongst the  
good hearbs, which should be choked  
of them, if the gardener pulled thē not  
out. Thē, when such people depart frō  
the Church returning to their vomit, it  
is as if God gaue a purgation to it, to  
make it more holy, & more acceptable  
to her bridgrome. Let vs further cōsider  
the causes of reuoltes. If this hapned thē  
when the Church was in peace & prof-  
perity, it should seeme there were more  
ocasiō to call into doubt our doctrine:  
But it is in the time of persecution, that  
these reuolts are seene, & so, it is feare to  
letse their goods, their dignities, their  
parents, their countrie, their liues, that  
causeth them to reuolt. It is then the  
flesh, it is the world, it is the mistrust of  
God, and not the allowing of the Pa-  
pisticall doctrine, that maketh them to  
change their Religion. As also S. *Paule* 2. Tim. 4. 10.  
saith, that *Demas* had forsaken him, ha-  
uing loued this present world. And in-  
deed did this miserable *Iohn Haren* re-  
uolt during the prosperous estate of the

towne of *Bruges*, wherein he was Minister. By no meanes. But perceauing the daunger, although he might yet haue exercised his Ministerie, he began to seeke the meanes as a hireling, to forsake his flocke. He knoweth what letters I writ vnto him, reprouing his slothfulnesse, his crafts & euill conscience in the reasons which he put forth, to haue some colour to withdraw himselfe. He knoweth also what reproofes he had receiued by the letters of others, that he should not defile his ministry in intermedling so earnestly in the matters of warre & of policie. After the towne of *Bruges* was rendred to the enemye, he withdrew himselfe into *Zeland* & *Holland*; where perceiuing that he began (as good reason was) for many considerations to be suspected in our Churches, & in no reputation, he got him out of the countrey. So feeling in his conscience small apparance to be established in his Ministry agayne, hauing no hope of preferment in any other vocation, & being pursued by the iust iudgment of God falling vpon euill consciences; he revolted, thinking

king happily that he should receiue some recōpence for the offence that he had offered against the holy Ministry, and at the least to enter agayne into the possession of his goods. This thē is not the chaunging of doctrine, which moued him, but (as we haue sayd) it is the flesh, and the world: it is enuie that maketh the Monke. It is ambitiō the mother of heresie, as Saint *Augustine* saith: It is an euill conscience, the rocke that maketh the shipwracke of faith, as Saint *Paul* saith, which hath made him  
1. Tim. i. 19.  
 to chaunge his profession. To be short, God could no longer suffer such an hypocrite in his Church; nor such a filth in his holy tēple: he would be sanctified in taking vengeance vpon him, who so inordinately approched vnto him. He hath set him foorth for an example of his iudgements, that those that make profession of Religion, and chieflie the Ministers of the word, may studie more and more to walke with a good conscience to keepe themselues in their vocation, to renounce the passions of

the flesh, & the illusiōs of the world, & so with fervent prayers to continue constantly in the grace of the Lord. Furthermore, let him make as many shewes as he will, let him sweare, let him lift vp his hands and his eyes to heauē, let him weare a great paire of beads, let him goe oft & deuoutly to the Masse; yet shall he not easily make the Iesuites (who are cunninger than he) to beleue that he doth it indeed and from his heart. For those who among them haue any little more wit thā the cōmō sort, vnderstād well enough, if they would confesse it, that the change of the holy Supper into the Masse, the worshipping of bread in it, the fiery purgatory after death, the opiniō of meriting Paradise by works, specially those of supererogatiō, the setting forth of God the father, who is an inuisible & eternall spirit, vnder the figure of an old mā: the worshipping of images, the inuocatiō of saints departed, candles lighted at noone dayes, & borne in processiō, the great beads hanging at their neckes, & other such idolatries & super-

superstitions, are either so abhorrible  
or so manifestly contrary to the word of  
God, yea, or so absurd, as he that hath  
once knowne them by the light of the  
gospel can neuer allow thē in his heart.  
But be it, that by the inchantmēt of sa-  
than, & iudgement of God, he were in-  
deed become a Papist, and that *S. Paul*  
himself shold revolt, preaching another  
gospel; we ought, as he himselſe prote-  
steth, to hold him accursed, & not to be Gal. 1.  
moued to doubt of our faith. For our  
religion & faith is not founded vpon the  
constancie or stedfastnesse of men, but  
vpon the truth of our God, & vpon the  
testimonie of the holy Ghost in our  
harts. If men be vnfaithful, saith *S. Paul*, 2. Tim. 2. 13.  
he remaineth notwithstanding faithfull,  
and cannot deny himselſe. When Iesus  
Christ forsaken of his Disciples, should  
aske vs, if we also would leaue him: we  
are taught to answer with the Apostles, *Iohn. 6. 67*,  
Lord, whether shal we go, thou hast the  
words of eternal life. The faithfull Pa-  
stor must (without being astonished at  
the revolt of many) say with *Esai*, Be- *Esai. 8. 18*.



hold, I & my children which God hath giuē me, are for signes & wonders. The horrible and fearfull vengeance, which wayteth on, & followeth these cursed apostates at the very heeles, should make vs to tremble, & to resolue to renounce al that is vpo the earth, that we may get & hold fast al that is in heauē: & so leauing these poore reuolters to the iudgment of God, to cast our eies vpo those, who euen in our time haue indured so cōstantly the losse of their goods, reproches, prison: to be short, who chearfully haue entered into the flaming fire, & by cruel death, mouēd into the kingdome of heauē; to the end that such autētique seales of the heauenly doctrine, may cōfirme our harts to continue constantly, & chearfully to follow their steps, and so be their companions in glorie. We ought not to be troubled at these reuoltes, as if we were not assured to continue in the faith, whereby also it shall come to passe, that we shalbe in doubt whether we are, or shal cōtinue the children of God. For as the markes of our adoption

Of the assurance of our adoption notwithstanding the reuoltes.

doptiō set forth herebefore, are of two sorts: the one inward before God, & the other outward before men: they which haue the inward marks, which cōsist in the testimony of the holy Ghost in our harts, in the peace of our cōsciēces, & in the holy desire of our soules, feele these graces, which assureth thē that they are the children of God, chosen to eternall life: yea more certainly thā we are assured by the light of the sun that we see, & by the heat that we feel, that the sun shineth. And indeed they haue the white stone, wherof mētion is made in the Revelation, & in that stone a new name of the child of God writtē, which none can know but he that receiueth it. *The world,* saith Christ, *cannot receiue the spirit of truth, because it hath not seen him, neither hath known him: but ye know him, saith he to his Apostles, for he abideth with you, & shalbe in you.* As touching the outward marke of being a member of the visible church, it is also very certaine in respect of God, inasmuch as speaking to vs, & sealing his words by the sacraments, he

Reuel. 2. 17.

John. 14. 17.

neither wil, nor can deceiue or lie. But if  
 me hearing his word, & cōmunicating  
 at the Sacraments, reiect in their hearts  
 the spirituall graces which are offered  
 vnto them, and so abide vnfaithfull, and  
 wicked within (when notwithstanding  
 they are held for faithfull and the chil-  
 dren of God, because of the outward  
 profession) it is no marnel if God at the  
 last do discouer them, and cast thē off:  
 shewing therein, that they were neuer  
 his. And this is it that *S. Iohn* saith of  
 such; They wēt out frō amongst vs, but  
 they were not of vs; for if they had bin  
 of vs, they would haue tarried with vs.  
 But that is, that it might appeare that al  
 are not of vs. They that are once grafted  
 in Christ, cannot perish: for the gifts of  
 God are without repentance. But eue-  
 rie plant, saith Iesus Christ, which my  
 father hath not planted, shall be pulled  
 vp. The parable of the seed falling into  
 diuers sorts of earth, teacheth vs two  
 points to this purpose. First, that manie  
 shal heare the gospel, but without fruit.  
 Secondly, that it shal be their own fault.  
 For

1. Iohn. 2. 19.

Rom. 11. 29.

Math. 15. 13.

Math. 13.

For if entring into the Church, they bring their cares and loue to the world, without hauing wil to forsake them, so as it like thornes, choake the good seed of the word, and so hauing no moisture <sup>2. Tim. 2. 19.</sup> of the grace of God, they wither at the first sunne of persecution; a man may see the cause of their reuolte, to wit, because they were not the children of God. Saint *Paul* hauing said, that God knoweth who are his, addeth: and who-soeuer calleth vpon the name of Christ, let him depart from all iniquities: shewing thereby, that if there be any which ioine themselues to the church, calling vpon the name of Christ, and do not depart frō iniquitie, they discouer thereby, that God neuer tooke them for his. Which thing is good to be noted. For many thinke, that to be of our Church needeth nothing, but to chāge the masse to the preaching, and to the communicating at the Lords Supper. And when they vnderstand, that to be the child of God, is required to renounce theselues, to leaue couetousnes, ambition, drun-

kennes, the world, and all pompes : to be short, that they must put off the old man; and be a new creature : not being disposed to do this, they leaue the preaching, & returne to the Masse. Now be these the children of God that reuolt, that they should make those that are indeed and continue to doubt? Nay, rather they are the childrē of the world, who hauing brought the world in with them, haue also carried the world away with them. They therefore that haue once beleueed, who also beleeuing, feelee a desire to liue according vnto God, are assured that they cānot perish. He that beginneth this good work in them, wil accōplish it, euē vnto the day of Christ. And to this purpose saith *S. Augustine* very wel. He which made vs good, maketh vs also to perseuer in goodnes: but they that fal and perish, were not of the number of the predestinate. It remaineth, that considering in the fall of hypocrites, the double mercie of God toward vs. First, that he hath receiued vs into the nūber of his childrē. Secondly, that

Phil. 1. 6.

*Aug. de correct.  
& gra.  
sa. 1. 2. 107.*

*of the children of God.* III

that he will continue his grace towards vs euen to the end: there remaineth, I say, that we feele our selues double bound to practise the exhortation of *S. Paul*, beseeching vs by the mercies of God, to offer our selues a liuing sacrifice, holie and pleasing to God, and not to be fashioned like this wicked world: but rather endeououring to this, that being transformed by the renewing of our vnderstanding, we may approue and follow the good & perfect will of God. *Rom. 12.1.*  
And let vs remeber that which *S. Iohn* *1. Iohn. 3. 3.* saith, That they that haue hope to liue with Iesus Christ, and to see him as he is, do purifie themselves as he is pure.

*That afflictions ought not to make vs to doubt of our adoption, but rather confirme vs.*

CAP. 6.



Et vs now come to that stumbling block and trouble, that proceedeth from our afflictions. What apparance is

there (saith the flesh) that we are the children of God: our goods are violently taken from vs, our possessions are confiscate, and our offices and Estates are taken away. We are driuen out of our countrey, yea from countrey to countrey like vagabonds: we are hated of father and mother, and of our other kinsfolke and friends: we are drawne and kept in prison: we are derided and brought into extreme calamities and miseries: we are as sheepe of the shambles, appointed to the sword, to the gallowes, and to the fire: To be short, we see nothing but the signes of the wrath and the curse of God vpon vs. And that which more is, the Church which we haue said was the kingdome of Christ, and the house of God, how is it assailed by the mightie men of this world? whom also we see to come to the end of their enterprises, to oppresse, tread vnder foote, rent and scatter this church, exercising all crueltie against it, as hungrie wolues vpon a flocke of sheep, forsakē of their shepheard. They triumph



triumph in their victories, and we hang  
down the head & weep, bowing downe  
our necks vnder the yoke of afflictions. .c.1.2.mil.9  
They increase in riches, & we consume  
in pouertie: they are aduanced to ho-  
nors and dignities, and we are despised  
as rebels, & wicked & seditious people.  
See what the flesh saith: and yet these  
are but discourses and complaints of  
great ignorance or infirmitie. For what  
is that which troubleth and offendeth  
vs in this condition & estate? Euen that  
whereby we ought rather to be confir-  
med, in the assurance that we are the  
children of God, & indeed happy. First;  
if God had promised to intreat his chil-  
dren in this world delicately, and to set  
them vp in riches and high estates, we  
might haue some occasion to doubt  
whether we were the children of God;  
all calamities and afflictions quite con-  
trary falling vpon vs. But seeing it is so,  
that the holy Ghost hath foretold vs  
both often and manifestly, that the chil-  
dren of God should be afflicted, & that  
those that would liue faithfully in the

2. Tim. 3. 12.

fear of God in Christ, shall suffer persecution; this persecution and affliction ought rather to serue vs for a signe that we are the children of God.

Moreover, if the most excellent servants & children of God haue alwayes bene most afflicted; Afflictions ought not to make vs doubt of our adoption and saluation, except we will call in doubt the saluation & felicitie of those, whome we confesse to be verie blessed children of God: Especially, if afflictions do serue greatly to pull our hearts from the earth, and to lift them vp into heauen, to purifie our faith as gold in the fire, and to fashion vs into a true obedience of God: Then the vtilitie and profite which commeth vnto vs thereby, ought to serue vs for a sufficient prooffe, that in afflictions God sheweth himselfe to be our father, hauing care of our welfare and saluation. And yet more, seeing the taking away of our goods temporall, shall bring vs forth an eternall treasure in heauen, the mockeries & reproches shall be turned vnto glorie

glorie before God, the teares into ioy, our sufferings into comforts. Who is he that will not confesse, that such afflictions proceed from the verie loue of God towards vs? To be short, seeing that God, strengthening vs in the midst of the fires of tribulations, sheweth in our infirmity his might & bountie, and seeing (when we suffer for his name) he maketh vs witnesses of his truth: our afflictions are (as it were) stages from whence he maketh his owne glorie to shine, and giueth increase vnto ours. So farre off is it then, that being afflicted, we should be troubled or offended, that contrariwise those troubles ought to serue vs for an assurance, that we are the children of God: whereof that we may be the better resolved, we will treat of these points more at large.

That the afflictions that happen vnto vs,  
 haue bene foretold, and therefore they  
 ought to confirme vs in the assurance of  
 our adoption.

## CAP. 7.

**H**ebly Ghost hath at all  
 times foretold and testi-  
 fied by sundrie and mani-  
 fest sentences, that the  
 children of God should  
 be persecuted and afflicted in this life,  
 yea, in such sort, as the first afflictions  
 should be but the beginnings of grea-  
 ter; and that passing one euill, they  
 should prepare themselves to indure  
 others that should follow as the waves  
 in the sea. God from the beginning of  
 the world, hauing pronounced that he  
 would put enmity betwene the seed of  
 the woman and the seed of the serpent,  
 hath aduertised ys, that as long as there  
 shalbe diuels in the world, and children  
 of God, they must vnderstand, that such  
 enemies will imploy all their strength  
 and

Gen. 3. 15.  
 Prophecies  
 of the old  
 testament.

and meanes to persecute them: As this also is represented in the Revelation, in Reuel. 12. that which is said by S. Iohn, that the old serpent not being able to deuour the son of God, nor the bodie of the church, was verie angrie, and went to make war with the rest of her seed which kept the commandements of God, & which had the testimony of Iesus Christ. Likewise God hauing promised seed vnto Abraham, and added, that it should be as the starres of heauen. He told him by & by, that it should be afflicted, saying: Know thou for a certaine, that thy seed shall dwell & serue in a land that is not their owne, and shall be afflicted foure hundred yeares. And that which is more, he confirmeth this aduertisement by a vision or notable signe, commanding him to deuide in peeces an heifar, a ramme, a hee-goate, a turtle, and a pigeon, & sending a flight of byrdes vpon the deade carcases cut in peeces: he shewed him, that his seed (by the greatnesse of affliction) should be like vnto dead carcases cut in peeces, and exposed for a

Gen. 15. 13.

Psal. 34. 10.

Prophecies  
of the new  
testament.  
Math. 10. 16.

pray vnto the birdes. *David* in a few words sheweth this condition to be common to al the children of God, saying, that the afflictions of the righteous are manie. And in how manie sorts, and in how many places haue the Prophets foretold of the afflictions that came vpon the tenne tribes of *Israel* carried after captiues into *Assyria*? In like manner of the kingdome of *Iuda*, the destruction of the Temple, the sacking of the Citie, the massacre of a great part of the people, and the captiuitie of the rest, by the space of seauentie yeares in *Babylon*. About all, *Iesus Christ*, who is the wisdom of God, how often hath he foretold the afflictions of his faithful seruants and members of his bodie? Behold (saith he) to his Apostles, I send you as Sheepe amongst Wolues. Yee shall be deliuered vnto the Consistories, and whipped in the Synagogues. Ye shall be hated of all men for my names sake. If they haue called the Master of the house Beelzebub, how much more his seruants. I am not come to

to bring peace vpon the earth, but a sword. *Matth. 16.24*  
 If any will follow me, let him re-  
 nounce himselfe, and take vp his crosse  
 and follow me. They shall deliuer you  
 to be punished, and shall slay you. If  
 they haue persecuted me, they will also *Matth. 24.9.*  
 persecute you. Againe, Verely, Vere-  
 ly I say vnto you, that yee shall weepe *Iohn. 16.2.*  
 and lament, and the world shall reioice:  
 Yea, he compareth the faithfull vnto  
 a woman which trauaileth of childe. *Iohn. 16.21.*  
 True it is, that the wicked are also tor-  
 mented in their course. But Iudgement  
 (saith Saint *Peter*) must beginne at the *1. Pet. 4.17.*  
 house of God. And of this iudge-  
 ment it is that Saint *Paul* doth speake,  
 saying: That we are ordained to be *2. Thess. 3.7.*  
 afflicted, which he doth confirme by  
 a Sentence full of comfort, saying:  
 That by manie tribulations we must *Acts. 14.22.*  
 enter into the kingdome of Heauen.  
 Againe, all they that will liue godlie *2. Tim. 3.12.*  
 in Christ, must suffer persecution. But  
 about all, that is to be noted that he  
 said in another place: I reioyce, and  
 fill vp in my selfe that which wanted *Col. 1.24.*



ps. 111. 10. M. of the sufferings of Christ: meaning  
ps. 111. 10. M. by Christ, all the faithfull, with their  
ps. 111. 10. M. head: and shewing, that God hath or-  
ps. 111. 10. M. dained a certaine measure of passions for  
ps. 111. 10. M. this Christ, and consequently to euerie  
ps. 111. 10. M. one of his members his portion, which  
ps. 111. 10. M. he must suffer to accomplish the passi-  
ps. 111. 10. M. ons of Christ. Now this is not without  
ps. 111. 10. M. great reason, that the holy Ghost hath  
ps. 111. 10. M. so carefully, & in so many sorts & mā-  
ps. 111. 10. M. ners foretold, that the children of God  
ps. 111. 10. M. should be afflicted. It is to this end, as  
ps. 111. 10. M. Iesus Christ himself teacheth his Apo-  
ps. 111. 10. M. stles, that we should not be troubled or  
ps. 111. 10. M. offended, when we see the faithful to be  
ps. 111. 10. M. spoiled, chased away, imprisoned, moc-  
ps. 111. 10. M. ked, & murdered, that then we should  
ps. 111. 10. M. remember that it was told vs before: &  
ps. 111. 10. M. that it cometh not to passe by for-  
ps. 111. 10. M. tune or chance, nor by the absolute will  
ps. 111. 10. M. of men that we are afflicted: but by the  
ps. 111. 10. M. appointment of God the father, & that  
ps. 111. 10. M. this is the entertainment which he hath  
ps. 111. 10. M. ordained for his seruants and children.  
ps. 111. 10. M. But our flesh doth Iudaize too much  
ps. 111. 10. M. in this behalfe. For as the *Iewes* in old  
ps. 111. 10. M. time,

time, looking for a *Messias* triumphing in the world, were offended at his humilitie and base estate, & so at the crosse of Iesus Christ, and therefore reiected both him & his doctrine: euen so our flesh at this day doth still imagine a Gospell of veluet agreeable to their desires, and a kingdome of Christ that were of this world. See now why it is troubled and offended, deriding a Christ crowned with thornes, bearing his crosse vpō his shoulders, & laying it vpō all those that will be the children of God with him. But if the *Jewes* had well weighed that which *Esay* foretold of the *Messias*, that *Esay*. 53. he should grow vp as a roote out of a dry ground, that he should haue in him neither fashiō nor beautie to be desired, that he should be despised & reiected of mē; a man so afflicted & accustomed to sorrows, that mē should hide their faces frō him; so much should he be contemned, that he should be oppressed with iniurie, afflicted, & led to the slaughter as a Lambe. To be short, that he should be nūbred amōg the transgressours. Al-

Zach. 9. 9.

Dan. 9. 26.

Rom. 8. 17.

Luke. 7.

so that which *Zacharie* saith; Behold thy king commeth to thee humble, riding vpon an Assc.. And that which *Daniell* saith, that the Christ should be cut off, and should not be. If, I say, the *Iewes* had well weighed these Prophecies, & many other like these, touching the abasement and afflictions of Christ: so farre off is it, that they haue reiected him, that on the contrary, they would haue knowne by the accōplishment of those things that were foretold of him, that he was indeed the *Messias* promised. In like manner, if we would carefully meditate on that which the holy Ghost hath fore-spoken of our cōditiō, & that we must be cōformable vnto the image of Christ, suffer & dye with him: the tribulations which accompany the professiō of the Gospell, should be vnto vs signes and testimonies, that we are Christians, and the children of God.

When the Angell shewed vnto the shepheards the natiuity of Iesus Christ, saying, I shewe vnto you great ioy, that this day is borne to you a Sauour in the

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the Citie of *David*, which is Christ the Lord : He addeth, you shall haue these signes, ye shall finde the child wrapped in swaddeling clothes , and layd in a maunger . Now , if these Shepherdes (beeing come to *Bethlehem*,) had found the Virgine in an honourable Pallace, and the child in a magnificall & Royall cradle , had they not had iust occasion to doubt of the tydings of the Angell , this estate not agreeing with the signe that he had giuen ? But hauing found the child in poore estate in a maunger , as the Angell had fore-told, they were confirmed to belecue, that it was the *Messias*.

Euen so, God hauing reuealed vnto vs by his word , that he hath chosen vs to be his children , hauing sealed it in vs by the testimonie and effectes of the vnction of the holie Ghost: and hauing also giue vs the markes in this, that he hath made vs the members of his Church: he hath fore-told, and hath also giuen one signe more of our adoption, that we shal be reproched & persecuted.

Iohn. 15. 19.

If then the world did make much of vs, loued and honoured vs, we might after some sort doubt of the word of God, & of our election and adoption. But seeing the accomplishment of that, that was foretold vs, we ought to be so much the more confirmed in this assurance, that we are not of the world but appertaine to our God. And this is it that Iesus Christ told his Apostles, saying: If ye were of the world, the world would loue his owne: but now because I haue chosen you out of the world, the world hateth you. If we aske the way to goe to any place, & that one tell vs (for a signe of the right way) that it is at the beginning durty, and afterward full of hills, we will leaue the other wayes which seeme straight, dry, faire & easie: & finding in that way which we take, durty & hills foretold and giue vs for a signe, we will be so much the more confirmed, that we are in the right way.

A cts. 14.

So the holy Ghost hauing foretold, that through many tribulations we must enter into the kingdome of heauen, and  
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that the way leading to eternall life is Math.7.13.  
narrow and difficult: If we finde the  
way of the Gospell narrow and full of  
troubles, let vs acknowledge that we are  
in the right way to the kingdome of  
heauē, and that we ought therefore to be  
so much the more confirmed in assu-  
rance that we are the children of God.

*That the Children of God haue alwayes  
bene afflicted, & yet still beloued of God.*

Cap. 8.

**T**His that the holy Ghost  
hath fore-spoken; that the  
condition of the children  
of God is to be afflicted,  
hath by experience bene  
found to be true in all ages, whether we  
cōsider the people and Church of God  
in the whole body, or speake of it par-  
ticularly in the mēbers of it. How long  
and gricuously was the people of *Isra-*  
*el* afflicted in *Egipt*? *Moses* reciteth,  
that their life was vexed bitterlie, thro-  
rough gricuous seruitude, and that all

Examples of  
the afflicti-  
ons of the  
Church du-  
ring the  
time of the  
old testamēt  
Exod.1.14.

Exod. 1. 18.

Exod. 1. 22.

Exod. 20. 2.

Deut. 4. 20.

the seruice wherein they serued was tyrannous, *Pharaoh* intending to destroy them, and to roote them out by trauaile and excessiue labour. And not so being able to come to his purpose, neither yet by the commaundement made to the Midwiues, to slay secretlie all the male children which should be borne: at the last he appointed certain of the *Egyptians* his subiectes to be their hangmen openly. Whereby also when *Moses* was borne, his parētes hauing hid him some time with great feare, they were at the last constrained (for the auoyding of the furie of these hangmen) to put him out into the brinke of the riuer, as abandoning him vnto death. Could there be any more barbarous crueltie vsed to any people? And yet, did they still continue to be grievouslie afflicted foure score yeares after the birth of *Moses*. So that it is not without a cause that the Lord called *Egypt* the house of bondage, and an iron furnace. The which also he confirmeth, appearing to *Moses* in the midst of a burning bush, say-

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saying, I haue seene the affliction of *Exod.3.2.*  
my people. They were not so soone in  
the way to depart out of *Egipt*, but *Exod.14.9.*  
they were pursued by the armie of *Pha-  
raoh*, hauing the Sea before them, and  
the mountaines on their sides, and so  
seeing present death before their eyes,  
they did escape the handes of *Pharaoh*,  
in passing ouer the Sea on drie foote:  
Then they entred into the horrible and  
fearefull *Desertes*: and goyng three  
dayes through the *Deserts*, they found  
no water, the first that they found was  
so bitter, that they could not drinke it: *Exod.15.23.*  
They were assailed of enemies, vexed  
with fierie *Serpents*, and inflammations  
vnaccustomed, and wandered vp  
and downe fourtie yeares in those *De- Num.21.6.*  
*sertes*, liuing by *Manna* and water.

In the time of the *Iudges*, how oft  
was the people of God brought vnder  
the cruell tyrany of diuers enemies? Vn-  
der the raigne of *Manasses* king of *Iuda*, *2.King.21.16*  
there was such persecution agaynst the  
faithfull, that *Ierusalem* was filled with  
bloud from the one end to the other.  
But

2.Reg.25. But about all, it was vnkindly handled  
 both before and during the Captiuitie  
 of *Babylon*. The Citie of *Ierusalem* was  
 taken and sacked, the Temple of God  
 spoyled, burnt & destroyed. He that es-  
 caped the pestilence, famine, and the  
 sword, was transported into *Babylon* a-  
 mong the Idolatours their enemies, and  
 plunged into all miseries & calamities,  
 and that by the space of threescore and  
 ten yeares, as it was foretold. The Pro-  
 phet *Esay* doth sufficiently set before vs  
 their miserable estate, calling the *Iewes*  
 persons despised, an abominable peo-  
 ple, seruants to Lordes, wormes of *Iacobi*,  
 the dead men of *Israel*, people afflicted,  
 overwhelmed with tēpestes, without a-  
 ny cōfort. Are they returned out of this  
 captiuitie into *Iudea*? There they were  
 vext of their enemies: & about all, how  
 many horrible cruelties did they indure  
 by *Antiochus*, *Herod*, and other tyrants.  
 Let vs also see what complaints the  
 people of God make of the calamities  
 that befell them by the *Assyrians*, or (as  
 other thinke) by this *Antiochus*, saying:  
 O God,

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O God; the heathen haue entered into Pſal. 79.

thine inheritance, they haue polluted thy holy temple, and haue brought Ierusalem to a heape of ſtones. They haue giuen the dead bodies of thy ſeruants for meat to the foules of the ayre, and the fleſh of thy Saints to the beaſtes of the earth: they haue ſhed their bloud like water on euery ſide of Ierusalem, and there was none to burie them. We haue bene a reproch to our neighbours, and a mockerie, and a deriſion to thoſe that are about vs. Agayne, thou haſt put vs (O Lord) farre from thee as Pſal. 44.  
ſheepe to be eaten, and thou haſt ſcattered vs among the heathen. Thou haſt ſold thy people without gayne, and doeſt not increaſe their price. Thou haſt ſmitten vs downe into the place of dragons, & haſt couered vs with the ſhadow of death. Alſo cōparing the Church to a vine: wherefore ſaith he haſt thou broken downe her hedges, that all they that go by plucke of her grapes? The boare out of the wood hath deſtroyed it, and the wild beaſtes of the field haue eaten

Pſal. 44.

Pſal. 84.

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Psalm 119.

Examples of  
the afflictions  
of the  
Church  
since the  
time of the  
new Testa-  
ment.

120

Of the markes

it vp. It is burnt with fire & cut downe.  
To be short, we may behold the estate  
of the Church in these words: Let Isra-  
ell now say, They haue often-times af-  
flicted me from my youth, they haue  
oftentimes vexed me. The plowers haue  
plowed vpon my backe, & made long  
furrowes. In like manner, after the As-  
cention of Iesus Christ into heauē, hath  
not the Church bene, and that continu-  
ally, persecuted, and extremelie affli-  
cted: as may appeare by the booke of  
the Actes of the Apostles, and by the  
Ecclesiasticall Histories, in the verie  
which, a mā may note ten generall per-  
secutions, which were kindled in all the  
quarters of the earth, by the publike  
Decrees of the Emperours, besides those  
that were particular, which were made  
in diuers places by the Gouvernours, or  
seditions of the people. It is a horrible  
thing to thinke, and almost incredible,  
of the blond which was then shed, & of  
the desolations of Cities yea & of some  
whole Prouinces. For as the Church  
was then spread ouer all the world, so  
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of the children of God.

124

in all the kingdomes of the earth this  
fury of persecution was kindled. It was  
enough for any to confesse that they  
were Christians; and they should be  
slaine by thousands. Among other per-  
secutions made by *Hadrian* Emperour  
of Rome, in the 9. years of his Empire

8. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Henry of Br.

he caused ten thousand Christians to  
be crucified in *Armenia*. *Dioclesian* and  
*Maximinian* having enterprised to  
constraine the Christians, by all man-  
ners of tormentes and cruelties, to re-

Oros lib. 7.

chap. 25.

Vissberg.

nounce their Religion, and to sacrifice  
to the Idols, they forced them after  
a fashion so furious, that in the space  
of 17. dayes there were 30000. put to  
death, and as many or more chained and  
carried to the mettals, a torment resem-  
bling after a sort, the punishment of the  
Gallies at this day. In those dayes such

Vincens. in his

mirrour lib. 12

chap. 136.

crueltie was exercised at *Tremis* upon  
the River *Mosell*; that the River was  
red with the blood of the Christians  
becing slayne. The booke intituled *Fa-*  
*sciculus temporum*, witnesseth that the  
Christians that were in *England*, were all

to

K ij

*Ense. lib. 8.  
chap. II.*

132

*Of the manner*

put to death. To be short, whole townies were burned with their inhabitants, for the hatred of Christian Religion. As touching the varietie of the sortes of torments and cruelties, the deuil surmounted himselfe in deuising them: Some were cut in peeces: Some were tormented with stripes of rods & uen to the bones: Some were cast to the Lyons, to the Beares, and to the Tygers to be deuoured: Some were couered with beasts skins to be torne in peeces of wolues and dogs: Some were burned quicke: Some were broyled vpon gridirons: Some were crucified: Some had their bodies dropped on with burning pitch and boyling lead: Some were drawne vpon the pauement of the streetes: Some were dashed against the stones: Some were tumbled downe headlong from high places, and into riuers: Some they smothered with smoke proceeding fro a small fire: Some had their intrailes pearced with sharpe flakes: Some were throwne into the Lyme kilis: Some were slaine with the stripes of

of stauces and lead : Some had sharpe  
reedes thrust betweene their nayles  
and their flesh : Some had red burning  
plates put vnder their arme-pits: Some  
were scorched quicke, and the sprink-  
led with vineger, or powdered with salt:  
Some were set vp quicke vpon forkes,  
and suffered to dye of hunger or thirst.  
And those that could escape into the  
desertes and mountaints, either they  
died of hunger, or of thirst, or of cold,  
or they were deuoured of wild beastes,  
or slayne of the enemies, or carried away  
slaves to the Barbarians. Now, although  
these examples ought to suffice to make  
vs understand what the condition of  
the Church hath alwayes bene, and so  
consequently of the children of God,  
we will yet notwithstanding, set forth  
some particular examples of those that  
haue bene the most excellent seruants  
and children of God: *Abell* having  
offered vnto God a more excellent sa-  
crifice than *Cain*, and so receiuing the  
testimony that he was iust, was mischie-  
uousslie and traiterousslie murdered by

Examples of  
particular  
members of  
the Church  
afflicted in  
the time of  
the old Te-  
stament.



Gene. 4.

Mala. 1. 2.  
Gene. 28.

Gene. 31.

to a place of  
religion  
to a place of  
Gene. 31.  
in a place of  
to a place of  
Gene. 31. 23.

his brother. Among the Patriarches  
let vs consider the afflictions of *Isaac*  
beloued of God: After he had bene long  
time in feare of the threatnings of his  
brother *Eſau*, at the laſt he was con-  
ſtrained to forſake his fathers houſe:  
Being with *Laban* his vncle, he fer-  
ued him the ſpace of 20. years, fee-  
ding his ſtockes, & enduring the cold of  
the night, and the heat of the day: In  
the meane time he receiued ſo many  
injuries at the handes of his vncle, that  
he reſolued with his wiues, the daugh-  
ters of *Laban*, to ſteale away from  
him, and to depart without bidding  
him farewell. He being thus (as ar-  
were) fled, he was purſued of *Laban*  
prooked to anger, and determining  
to ſe him violently, if God (as himſelfe  
confelleth) had not forbidden him.  
Having eſcaped his hand, he fell into  
a new and horrible feare, for the com-  
ming and meeting of his brother *Eſau*,  
fearing (as he ſheweth by the prayer  
which he made to God) leaſt he would  
ſlay both him, with his wiues and child-  
dren.

dren. His eldest sonne committed adul-  
 terie, and that not with a straunge wo-  
 man but with his fathers owne concu-  
 bine. His daughter is rauished and defi- Gene. 34.  
 led. His childrē prophane Circumcisē,  
 the sacred scale of the couenant of God,  
 making it to serue to murder, as they  
 did all the inhabitants of *Shechem*, who al- Gene. 35.  
 ked nothing of the but frēdship. By this  
 crueltie more thā barbarous, they expo-  
 sed their father, themselves, and all their  
 house, to manifest daunger of vtter roo-  
 ting out by their neighbours, if God  
 had not held the backe. His owne chil-  
 dren hauing sold their brother *Ioseph*,  
 they made their father beleue that he Gene. 37.  
 was deuoured of wild beastes. Being  
 pressed with famine, he sent his sonnes  
 into *Egypt* to get corne: whereby *Si-*  
*mon* being kept prisoner, he vnder Gene. 42.  
 stood that there was no hope of his  
 deliuerie, but in sending his yongest  
 sonne *Beniamin*: which was, as it were  
 to take away his soule. What manner  
 of life then is this of the good Patri-  
 arch, but continuall anguishes and af-



occasion to murmur against him. Having conducted the people to the red sea, again they rose against him with dangerous complaints. And finally, having retired themselves into the desert, he was in continual trouble, anguish & torment, for the plaints and murmuring of the people, for the enuie of his owne brother and sister: but above all, for the vengeance that God executed vpon his people, and specially for their finnes, as when they made the golden Calfe: And this having continued the space of 40. yeares, at the last he died in the desert without entering into the land of promise. We may to this purpose set downe many other notable examples, as of *Iob*, *David*, and others. But as euery one may note their great and sundrie afflictions by the reading of the sacred Histories, so it shall suffice to set forth this which the Apostle writeth to the *Hebrues*, speaking of diuers of the faithfull, and seruants of God: Some (saith he) were racked, & would not be deliuered, to the end that they

Exod. 14. 1.

Num. 12. 1.

Exod. 32. 19.

Deut. 34.

Heb. 11. 35.

might obtaine a better resurrection. Other were tried with mockings and stripes: yea & by bands and imprisonment. They were stoned; they were hewen a sunder; they were tempted; they were slaine with the sword; they wandered vp and downe in sheepes skinnies and in goates skinnies, being destitute, afflicted and tormented; of whom the world was not worthy; wandering in deserts and in mountaines, and in deepe pits and caues of the earth. As touching the examples of the children and seruants of God, which haue bene since the comming of Christ in the flesh, he alone may and ought to suffice, for as much as we must be fashioned like to his image, and follow his steps. Now, this Prince of glorie making his entrance into this world, created and maintained by him, found no place in the Inne, it pleased him to be borne in a stable, and to be laid in a manger in steed of a cradle. By and by after Herod sought to slay him: for the which cause he was carried into E-

Examples of  
the children  
and seruants  
of God affli-  
cted vnder  
the new Te-  
stament.

Luk. 2. 7.

Math. 2.

Lye

gypt by Joseph and Marie. And what  
 pouertie (trow ye) indured he there?  
 Is he returned into Iudea? there he pas- Mark.6.3.  
 sed his life vntill he was 30. yeares old;  
 in the abiect & base estate of a Carpen-  
 ter: Did he begin his charge: after he Matth.4.  
 had fasted fortie dayes & fortie nights,  
 he was hungrie, and had not whereof  
 to eate in the desert. During these fortio  
 dayes and fortie nights, he was assailed  
 of Sathan and tempted, and finallie in-  
 dured those three mightie assaults reci-  
 red of the Euangelists. He suffered po- Luke.9.58.  
 tertie, not having one pillow to rest his  
 head on, and lined by almes. 1. 1. 10. 11.  
 He was violently pressed with iniu- Luk.8.3.  
 ries, being called glutton, drunkard,  
 deceiuer, and one possessed with diuels.  
 He was carried violently to the top of a Matth.11.19.  
 mountaine to throw him downe head-  
 long. He was betraied of one of his  
 owne Apostles: He was taken priso- Matth.17.63.  
 ner, spet on, buffeted, beaten, mocked, Iohn.7.20.  
 scourged, crowned with thornes. Luke.4.29.  
 He was condemned to die, and hanged Matth.26.&  
 vpon a crosse betweene two theeues. 27.

And besides these persecutions & outward torments, what anguishes did he feele, when he sweet bloud and water for distresse and feare? When he cast his face upon the earth, and when he cried on the crosse, My God, my God, why hast thou forsaken me? let vs add to this example, that of *S. Paul*, that vessel of election. When he was conuerted, Iesus Christ said vnto him, that he would shew him what he should suffer for his name. And so it came to passe, as he himselfe doth brieflie recite, making comparison of his owne person, with  
 2. Cor. 11. 23. some of the false Apostles. Are they the ministers of Christ? I am above them, in trauailes more abundant, in stripes more than they, in prisons more, in deathes often. Of the Jewes I haue receiued (saith he) fife times forty stripes sauing one. I haue bene three times beaten with rods, once I was stoned, three times I suffered shipwracke, a night and day haue I bene in the deepe sea, in iorneyes often, in perils of floods, in perils of theues, in perils of mine owne nation,



tion, in perils of the Gentiles, in perils  
in the Citie, in perils in the deserts, in  
perils in the sea, in perils among false  
brethren, in labour and trauell, in wat-  
ching often, in hunger and in thirst, in  
fasting often, in cold and in nakednes:  
besides the things that happen to me  
without, there is that which combereth  
me euery day, euen the care that I haue  
of all the churches. Now, let vs applie  
these examples to our purpose. When  
the Church is persecuted, & the mem-  
bers therof afflicted, the flesh calleth in  
doubt, whether we be the true Church  
and children of God, or no. But what  
afflictions indure we, that the most ex-  
cellent seruants and children of God  
haue not suffered before vs, as it ap-  
peareth by the examples here before  
alledged? And where is it that we finde,  
that troubles and the crosse are markes  
of the false Church, and of the chil-  
dren of the world, and not rather the  
contrarie, as it hath bene shewed a-  
boue? The people of *Israel* being so  
griuouslie afflicted in the captiuitie

The vse of  
the afflicti-  
ons of the  
church, and  
of the mem-  
bers therof.

Esay. 41. 8.  
& 49. 15.

Ezech. 11. 3.

Isaiah 41. 8.  
Isaiah 49. 15.  
Ezechiel 11. 3.  
Psal. 79. 2.  
Heb. 11. 38.

Psal. 79. 2.

Heb. 11. 38.

of *Babylon*, and that for their finnes, God by *Esay* calleth them, his welbeloued ones, and his elect: and protesteth that he can lesse forget them, than the mother her child. And that he had the grauen in his hands, hauing them alwayes before his eyes. And speaking of them to *Ezechiel*, he saith: Thy brethren, thy brethren, the men of thy kindred. He contenteth not himselfe to call them once his brethren, but doubleth the word, saying: Thy brethren, thy brethren, and addeth, men of thy kindred, that he should not thinke, because they were in this miserable condition, that they were cast off of God, but that he should acknowledge them for his brethren. In like manner, the holie Ghost speaking of those that were murdered & cast to wild beasts, calleth them the seruants of God, and his faithfull ones. The Apostle to the Hebrues speaking of the faithfull which were tormented and afflicted after sundrie mannets, and cruelly put to death, saith: That the world was not

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not worthie of them. It is as if he should say, that they being the welbeloued children of God, and brethren of Iesus Christ, the world full of abominable people, was not worthy that they should be conuersant and be any more among them. And so farre off was it, that S. Paul entred into doubt of himselfe for his troubles, that contrariwise he alledged the to proue that he was a more excellent seruant of Christ than the others, hauing indured more than they all. And if this sentence pronounced by the father touching Iesus Christ: This is my wel beloued son in whom I am well pleased, be true, even then whē he swet blood and water for distresse, and then when he thought he was forsaken of God, so as being in this hell, he continued still the dearely beloued sonne of God: what occasion haue we then, when we are afflicted with our head, to doubt of our adoption? Let vs set before vs the great number of faithfull which were before the throne and in the presence of the Lambe, clothed

2. Cor. 11. 23.

Matth. 17. 5.

Luk. 9. 31.

Reuel. 7. 9.

with long white robes, holding palmes of victorie in their hands and let vs vnderstand by the testimonie of the holie Ghost, who they be. These are they (saith he) which are come from great tribulation, and haue washed their long robes, and haue made them white in the blood of the Lambe. Therefore are they before the throne of God, & serue him day and night in his temple. And he which sitteth vpon the throne will ouer-shadow them: they shall neither haue thirst nor hunger, and the sunne shall beate vpon them no more, neither any heate: for the Lambe which is in the midst of the throne shall gouerne them, & lead them to the fountaines of liuing waters; and God shall wipe away all teares from their eyes. When Saint Peter exhorted his disciples to constancie, saying: That they knew well, that the same afflictions were accomplished in the company of their brethren which were in the world. And when Iesus Christ said to his Apostles: ye are happy when you suffer iniuries and reproches,

1. Pet. 5. 9.

Matth. 5. 12.

ches, for so haue they persecuted the Prophets which were before you. The intention neither of Christ nor of saint *Peter* was to set before them the comfort of miserable persons, as it is said, to haue companions in their miseries, but rather to shew them, that the afflictions which they indured were proper to the seruants and children of God, and that therefore they ought to comfort themselves, being honoured with the liuerie of their other brethren and members of Christ; yea, the most excellent seruants of God, as the Prophets were. And in deede seeing those whom God had foreknowne, those he hath predestinate to be fashioned like vnto the Image of Christ. Let vs not doubt (for so Saint *Paul* saith) that it is a true saying, that if we die with him, we shall liue also with him, and if we suffer with him, we shall also raigie with him. Let vs remember the saying of Christ to his Apostles: The seruant is not aboue his master, If they haue persecuted me, they will also per-

Rom. 8. 28.

2. Tim. 2. 11.

Iohn. 15. 20.

secute you, If the world hate you, know  
 that they haue hated me before you.  
 Iohn. 15. 18. And this should be a thing monstrous  
 to see, vnder a head crowned with  
 thornes, members handled delicately.  
 Shall we doubt then of our adoption,  
 being called vnto the same condition  
 which the welbeloued sonne of God  
 tooke vpon him going to the enioying  
 of his glorie? Will we refuse to follow  
 him, ascending vp by the crosse into his  
 1. Pet. 2. 21. Kingdome? He hath suffered (saith  
 Saint Peter) leauing vs an example  
 that we should follow his steps. Let  
 vs not then thinke it strange, as he saith  
 1. Pet. 4. 12. in another place, when we are as in a  
 fornace, for our triall, as if an vnwont-  
 ed thing had come vnto vs. But rather  
 in as much as we communicate with the  
 afflictions of Christ; let vs reioyce, that  
 when his glorie shall appeare, we also  
 may reioyce with gladnes. Now let vs  
 vnderstand how he addeth, that suffer-  
 ing iniury for Christs sake, we are hap-  
 pie, forasmuch as the spirite of God  
 which is the spirit of glory, resteth in vs,  
 and

and the feeling which we haue, causeth vs to glorifie him, though of the blinde world he is euill spoken of. Seing then the heavenly father hath vouchsafed vs such loue, that we are called the sonnes of God, although the world persecute vs, because it knoweth neither the Father, nor vs: Let vs say boldly with *S. Iohn*, we are now the children of God: And although it doth not yet appeare what we shalbe, yet we know (as he also addeth) that when Christ shal appeare we shalbe like vnto him, for we shal see him as he is. Let vs be contented to be dead in this world, and to haue our life hid with Christ in God, being assured that when Christ our life shal appeare, we shall also appeare in glorie. If the diuell will gather of our afflictions, that we are not the children of God; let vs say boldly that he is a lyar, or let him first plucke out of the ranke of God his children, the Martyrs, the Apostles, the Prophets, and other of the best & most approoued children and seruants of God, which haue bin afflicted as wel as

*1. Iohn. 3. 1.*

*Col. 3. 3.*



Rom. 8. 38.

we, and more than we: Euen the holy Virgine and Christ himselfe. But rather seeing that we beare their liuerie, let vs acknowledge our selues the children of God with them; and let vs say (with a holy resolution) with S. Paul, that there is neither death, nor life, nor Angels; nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor deapth, nor any other creature, which can separate vs from the loue of God, which he beareth vs in Iesus Christ our Lord.

*That the faithfull haue the common afflictions of the children of Adam, because of the excellent fruites of them, testimonies of their adoption, and of the loue of God toward them.*

## CAP. 9.



O be yet better confirmed in this truth, let vs now consider how the afflictions themselves, euen those that are common to the

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to

of the children of God.

149

the children of *Adam*, serue for our profite and saluation. First, for as much as the reliques of sinne abide still ; *even* in the most perfect in this life , which maketh them hardened in their faults, and inclined to offend God : We haue need of helpes, to be waked, to be humbled , and drawne from our sinnes, to keepe vs in the time to come , and so to dispose vs to a perfect obedience, holy, and acceptable vnto God. And to this end tend the afflictions of the children of God, which for this cause are called chastisements, corrections , and medicines of our soules. The childrē of *Iacob* hauing committed a detestable crime in selling their brother *Ioseph*, but they neuer thought of it, vntill that being in *Egypt* pressed with reproches and imprisonment, they called to minde their sinne, saying one to the other, surely we haue sinned against our brother : for we saw the anguish of his soule ; when he besought vs, and we would not heare him, and therefore is this trouble happened vnto vs. *Manasses* king of *Iuda*

1. Fruit to  
awake vs out  
of our sinnes

Gen. 42. 21.

hauing set vp Idolatry againe, persecu-  
 ted those that would purely serue the  
 Lord, so as *Ierusalem* was full of blood,  
 and hauing shut his eares to the admo-  
 nitions of the Lord, at the last was ta-  
 ken by the army of the king of the *Assy-  
 rians*, bound with manacles, fettered in  
 chaines, and carried prisoner into *Baby-  
 lon*. Then, being in affliction, he was  
 exceedingly humbled before God, he  
 prayed to the Lord, and was heard, and  
 caried backe vnto *Ierusalem*. Then he  
 pulled downe al Idolatry, reformed the  
 seruice of God, and commanded *Iuda*  
 to serue the Lord the God of *Israel*.  
 Yea, the poore pagan marriners, of whō,  
 the historie of *Ionas* maketh mention,  
 seeing the continuance of the tempest,  
 concluded to cast lots to know who  
 was the cause of that affliction; & God  
 making it to appeare that it was the  
 sinne of *Ionas*, thereof is come a com-  
 mon Prouerbe in a dangerous tempest;  
 that there is some *Ionas* in the ship. And  
 this proceedeth of a feeling and apprehen-  
 sion of the prouidence and iustice  
 of

2.Chron.33.

Ion.1.7.

of God: this little sparke yet still remaining in man of the image of God, whereby we thinke, that it is he that afflicteth, that he is iust, & doth nothing but iustly, and so, that afflictions are corrections of our sins. Therefore *Jeremy* iustly reproveth the blockishnesse of the people of *Israel* in this, that being afflicted, no mā said what haue I done? *Iere. 3. 6.* See now why God, to make vs more liuely feele his iudgements, and to the intent to wake vs vp, and to conuert vs vnto him, sendeth vs oftentimes afflictions, which after a sort answere, and haue some conformitie to our sins. As for example, *Ezechias* king of *Iuda* sinned by ambition or vaine confidence, in shewing al his treasures to the Ambassadors of the king of *Babel*: & God told him by the Prophet *Esay*, that all his treasures shold be transported into *Babel*. *Esay. 39.* *Dauid* offēded God in committing adultery, and in putting to death *Uriah*, *2. Sam. 11.* and God chastised him in this, that *Amnon* his sonne defiled his sister *Tamar*, *2. Sam. 13.* & that *Amnon* was slaine by his brother

2.Sam.16.22 *Abſolom*, that *Abſolom* lay publicly  
 2.Sam. 12.II with his fathers Concubines, according  
 to that which God had ſaid vnto him:  
 Thou haſt done it in ſecrete, and I will  
 2.Sam.12.10 do it in the ſight of all the people. The  
 child borne in adultery died, and he was  
 threatned, that the ſword ſhould not  
 depart from his houſe. Now as the af-  
 2.Fruit, a-  
 mendment  
 of life, and  
 firſt in works ſtictions bring vs to the feeling of our  
 finnes, to wake vs vp, and to humble vs;  
 ſo thereof riſeth the reſolutions & pro-  
 teſtations to fall into them no more, but  
 to amend them. And this is it that is  
 ſcene in thoſe that by tempeſt of ſea, or  
 ſome grieuous diſeaſe, are in manifeſt  
 danger of death. They examine their  
 conſcience, their finnes and infirmities  
 then come before them: they aſke par-  
 don, and make poſteſtations to liue bet-  
 ter in time to come. The ſame alſo we  
 ſee in children that are beaten of their  
 fathers. This is it which the Apoſtle to  
 Heb.12.11 the *Hebrues* teacheth vs ſaying, That no  
 chaſtiſement for the time ſeemeth plea-  
 ſant, but grieuous: but after it bringeth  
 the peaceable fruites of righteouſnes.

And

And before he had said. That God chastiseth vs for our profite, that we might be partakers of his holinesse. The *Prosper in sen.*  
goodnesse of God (saith *S. Augustine*) is *ex. Aug. 5.*  
angrie with his children in this world, that he may not be angrie with them in the life to come: and by his mercie he vseth some temporall seueritie, to exempt them from euerlasting vengeance. According vnto this, Saint *Bernard* made this prayer vnto God; Lord burne and cut in this temporall life, that thou mayst be mercifull to me in the life that is euerlasting. And it is the same that Saint *Paule* teacheth, saying, *1. Cor. 12. 32.*  
When we are iudged and afflicted, we are nurtured of the Lord, that we might not be condemned with the world. And to this purpose *Dauid* protesteth, that before he was afflicted he went wrong: but now (saith he) I keepe thy *Psal. 119. 67.*  
commandements. Agayne, It was good for me that I was afflicted, that I might *Psal. 119. 71.*  
keepe thy statutes. Medicines are giue either to heale diseases, or to preuent them, and therefore are very requisite for

the health & life of man. Now what be these afflictions, but medicines of our soules: as also Saint *Augustine* saith, this which thou so lamentest, is thy medicine, and not thy punishment. As in a house where there are many children, the rod is necessary: & as in a Citie subiect to diuers diseases, & where there is an euill ayre, Phisitions are needfull: so in the house of God, where there are many children inclined to euill, the rod is many times more necessarie thā bread: and in such an hospitall full of diseases and sores, as the Church is (for out of it they are dead) it is a great fault if there be not Phisitions & Surgeons to heale the corruptiōs of our soules, & te keepe vs frō offending God, & from falling into death. Many accustomed to delicat meats, haue their mouthes out of tast; & after falling sick, they take bitter drinks to recouer againe the health of their bodies: let vs chearefully do the same for the health of our soules. And indeed, behold the difference betweene a mad man, and one that is sicke of a corporall disease;

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disease; The mad man is angry with the  
Phisitiō, chaseth him away, and throw-  
eth away the medicine: but the other  
sendeth for a Phisition, taketh drinke at  
his hand, thanketh him, yea and giueth  
him a reward: So when God the soue-  
raigne Phisition of our soules, visiteth  
vs and giueth vs wholesome medicines,  
let vs not be like mad men reiecting the  
hand of God, but receiuing the medi-  
cine, let vs giue him thanks and blesse  
him, after the example of *Iob*. Further-  
more, howsoeuer the goods and other  
commodities of this life ought to be  
helpes to lift vp our hearts to the spring  
from whence they come, that is, to the  
goodnesse and power of God, to prayse  
him: our corruption and affection to  
the world doth turne them quite con-  
trarie to thornes and hinderances, so as  
God oftentimes cutteth them off, or ra-  
keth them away, or minglet hē with  
afflictions, to turne vs from euil, to draw  
vs vnto him, & the better to dispose vs  
to his seruice. Experience sheweth, that  
in bankets and feastes men talke of the

3. In wordes  
& affection  
of heart.

world: but where sicknesse, death and burials are, they talke of euerlasting life. It is also seene that riches lift vs vp in pride and insolencie, and that pouertie bringeth vs downe and humbleth vs: that in prosperitie we triumph, & feele not the force of the spirituall instructions and teachings: but being afflicted with sicknesse or any other way, the we are godlie people, we confesse that all flesh is but grasse; & that we haue here no abiding City. To be short, our infirmities tending vnto death, make vs to lift vp our vnderstanding and affections to a better life. Then God, who is good, and doing well vnto men, who taketh not pleasure in our euils, afflicteth vs not, but to wake vs the better, & to sanctifie vs in his obediēce, purifying our affections, and by the sorrowes of troubles maketh vs to abhorre our corruptiōs, the very cause of them. He doth as the good keeper of a vine, who cutteth his vine, that it may beare more & better fruite, not suffering it to grow wild, in leauing to many boughes on it.

John. 15.

it. And as we cut the wings of hennies and other birdes, that they should not fly away and be lost: so God cutteth off frō vs the commodities of the flesh to keepe vs downe, that we list not vp and destroy our selues with vaine confidence & pride. We see also that the corne shut within the chaffe comieth not forth, if the eare be not beaten: and that it tarieth stil in the chaffe if it be not fanned. The like hapneth to the childrē of God if they be not beaten & fanned by tribulations, to be seperated frō the chaffe of the world, & the pleasures and impedimēts that be in it. The Prophet *Oseas* Hose. 2. 6.

when he would shew how God would turne away his people from following Idolatrie, I will hedge (saith he) thy way with thornes: wherein he giueth vs to vnderstand, that as the beasts that go by the way, & see on the side of them faire fields, assaying to go to thē, & running vpon the hedges of thornes, if they feelee the sharpe prickes, they goe backe and returne into the way: So, when the children of God go out of the right way to

heauen, to go to the fields of this world  
& of the flesh, God maketh the to come  
vpon the thornes of afflictions, to the  
end that by their prickings they may  
turne backe againe. Whē a mother wil-  
ling to weane her child shall say vnto  
him night and day, my child, it is time  
to weane thee, thou art growen great i-  
nough, and I am with child, my milke  
is corrupt, it will make thee sicke, yet he  
is so fond of the brest that he canot for-  
sake it: but if the mother put worme-  
wood or mustard vpon the brest, the  
child sucking it, & feeling the bitternes,  
he quite forsaketh it without sucking  
any more. Euē so, though the preachers  
preach vnto vs, & exhort vs to forsake  
the corrupt milke of the world and of  
the flesh, yet we seeme deafe stil, and are  
alwayes backward, vntill God put vpon  
these cursed teates the mustard and  
wormwood of afflictions to weane vs.

We haue also of our owne nature to  
much confidence in our selues, and  
in humane meanes, so as we know not  
what it is to hope in God against hope,  
and

3. In confi-  
dence.

and to trust to him without gage in the hand. So the riches, estates, traffiques, the leaning vpon men, on the husband to the wife, on the father to the childre, on the good Prince to the subiects, are vnto vs as vayles, that keepe downe our sight vpon the earth, and as staues for vs to leane vpon. Now, our God taking away these vayles and carnall leaning stockes, maketh vs to feeble the weakenesse of our faith to humble vs, and to constraîne vs to looke vnto him, with a pure eye, to cleaue vnto him alone, and wholly to depend vpon him, according to that Saint *Paule* sayth, 2. Cor. 1. 9. That he had receiued the sentence of death in himselfe, that he might haue no confidence in the flesh, but in him that raiseth vp agayne the dead.

This is it also which Saint *Peter* teacheth by the similitude which he proposeth in the first chapter of his first Epistle and the seuenth verse, comparing the afflictions to fire, & faith to the gold, for as gold is put into the fining pot and furnace, not to consume it,

but to trie and purifie it: so our faith is tried and purified in the fire of tribulation. For as it hapneth to him that is quiet and at ease, that he falleth soone a sleepe, and hauing an apple or any other thing in his hand, it falleth, or is easelie taken from him: so the ease of the flesh bringeth vs a sleepe in the world, and causeth vs to leese the spirituall good things, and to suffer them to fall to the ground. On the contrary side: the more one forceth to take away a staffe which I hold in my hand while I am awake: so much the faster I shut it in, and hold it the harder, that it may not be taken away from me. Euen so the more the deuill induoureth to take faith from vs by tribulations, so much the more doe we meditate on the promises of God to hold it fast: and the more he thrusteth at vs to ouerturne vs, so much the more strögly we leane vpo the staffe of faith, to ouercome his assaults. Fro hence also proceedeth this excellent fruit of inuocation of the name of God. And surely in the time of prosperitie, when we are  
at

4. In Inuocation and prayers.

at our ease we pray not ordinarily,  
but of custome and for fashion, but  
being pressed with necessitie being  
assayled on all sides, finding no com-  
fort in the earth, and feeling that we  
perish if God doe not strengthen, aide  
and deliuer vs: then it is, that with  
all our hearts, we cry vnto the Lord,  
that we protest that he is our Father  
and Sauour, and that our trust is in  
him: as the feeling of our diseases is it  
that maketh vs runne to the Physician.  
The Historie of the booke of Iudges  
sheweth by many examples that the  
people of Israel being in peace grew  
corrupt, but after being afflicted they  
had recourse to God asking of him de-  
liuerance. When God slew them (saith  
*David*) then they sought him and sur-  
ried them selues, and rose early in the  
morning to seeke after God, and then  
they remembred that God was their  
rocke, and that the high and mightie  
God was their redeemer. I will goe  
(saith the Lord by his Prophet *Osee*) & *Osee* 2. 2.  
returne to my place, vntill they confesse



- their fault, and seeke my face: They shall seeke me diligently in their trouble, saying: Come, let vs returne vnto the Lord, for it is he that hath spoyled vs, and he will heale vs, he hath stricken vs, & he will cure vs. So long as the prodigall sonne had meanes, he continued in his disorders: but being brought to extreme pouertie, he remembred his fathers house, & returned vnto him. Furthermore, our patience is proued and augmented by troubles, as Saint *Paule* teacheth, and by the experience of God his assistance, our hope groweth, in so much as making vs (in the time of need) to feele his goodnesse, his power, and his truth, in strengthening and sustaining vs in assaults and conflicts, and in deliuering vs out of our afflictions: he sealeth in vs the assurance of this his promise, that whosoever calleth vpon him, shall be saued. And he that shall put his trust in him, shall neuer be confounded. For this cause Saint *Paule* teacheth vs to reioyce in our tribulations; adding, that tribulation bringeth patience,
- Luke. 15. 17.
5. In patience and hope.  
Rom. 5. 3.
48. 8. 127
- Ioel. 2. 32.
- Rom. 10. 13.
- Rom. 12. 12.
- Rom. 5. 3. 17

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tience, and patience, experience, and experience hope. And Saint James exhorteth vs to count temptations for matter of great ioy, forasmuch as the triall of our faith ingendreth patience. By the same meanes he trieth our obedience and fashioneth vs. For when God intertaineth vs in prosperitie according to the flesh, it is easie to submit our selues to so sweet handling, and to frame our selues according to his will, with acknowledging of his goodnes and loue towards vs. But when he afflicteth vs with sicknesse, pouertie, reproch, and other calamities: then to feele that he loueth vs, to like this handling, subiect our selues to this his will: hereth consisteth true obedience. Then, he afflicteth vs to try vs, and to fashion vs in this obedience, in as much as working in vs his children by his spirite, he maketh vs to commit our selues to his gouernment, to depend vpon him, & to suffer our selues to be guided by his hand, offering our selues as a liuing sacrifice, holy and acceptable vnto God, confi-

James. 1. 2.

6. In obedience, because he that afflicteth vs, is first our creator.

Rom. 12. 1.

dering that it is reasonable, that we be-  
 ing his, by right of creatiō and redemp-  
 tion, he may dispose of vs as it pleaseth  
 him. And herein there are two things  
 to be considered. First, in as much as  
 he is our creatour, we ought to practise  
 that which *Dauid* saith: Lord I haue  
 held my peace, and haue not opened  
 my mouth, because it is thou that hast  
 done it: shewing thereby, that whether  
 he tye vs to our bed by sicknesse, or  
 bring vs to pouertie, or drining vs from  
 place to place, he bring vs to many dis-  
 commodities, or euen make vs to lan-  
 guish in prison, or passe through the  
 sword or fire, we must thinke and say,  
 Lord I hold my peace and wil not mur-  
 mure against thee: but render thee obe-  
 dience, because it is thou that hast done  
 it: for thou hast all authoritie ouer me,  
 in as much as I am thy creature. And  
 indeed if after the similitude of a pot-  
 ter, who is able to make of the selfe  
 same kumpe of earth, some vessels of  
 honour, and others of dishonour, Saint  
*Paul* sheweth, that God hath authori-  
 tie

Psal. 39. 10.

Rom. 9. 20.

tie to chuse some to saluation, and to  
reiekt others, so as they that are reiec-  
ted to be damned eternally, haue no  
cause to reply or murmur: how much  
more ought we to hold out peace and  
obey, when he disposeth that we shall  
be afflicted but for a little time, and  
that in the body onely? But that in this  
obedience we may feele indeed that we  
are happie, we must marke an other  
poynt: that he which doth afflict vs, is  
not onely our creatour, but also our re-  
deemer: not onely God, but also our  
God and father. And that same assu-  
reth vs, that according to the lotte that  
he beareth vs, and according to his in-  
finite wisedome, he wil dispose nothing  
of vs, which shall not be to his glorie,  
and to our benefite and saluation. It is  
well knowne that fathers and mothers  
take no pleasure to afflict their childre,  
and to make them to weepe. And al-  
though they haue power to beate them,  
to appoint them their diet, and to put  
them abroad, either to Schoole, or to  
serue some other, yet when they doe

2. Because  
he is our Fa-  
ther and re-  
deemer.

this men doe not onely confesse that they haue authoritie so to doe: but also euerie one beleeueth, that it is for the benefite of the children, whose ductie also it is to like well of it, and to render vnto them willing obedience. Now, properlie God onelie is our father, as Iesus Christ saith: Call ye no man father vpon the earth: ye haue but one father, which is in heauen. What iniurie then doe we to this onelie true father, that we being afflicted by his hand, after what manner soeuer, do not sanctifie his name, conforming our selues to his will, thinking and confessing, that all proceedeth from his goodnesse and loue, to his glory, and our benefite and saluation. See how, in the schoole of affliction, we learne what it is proper to obey God: and that it is very necessarie for vs. For, if Iesus Christ being the sonne, notwithstanding learned obedience, by the things which he suffered; how much more had we neede to learne to submit our hearts and our neckes by afflictions, to the guidance

Mat. 23. 9.

Heb. 5. 8.

Heb. 5. 8.

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Heb. 5. 8.

guiding of our God, as children yeelding themselves peaceable to the gouernment of their father, saying with *Iob*: The Lord hath giuen, the Lord *Iob. 1. 21.* hath taken, his name be blessed: And with *Dauid* persecuted of *Abalom*: If *2. Sam. 1. 5. 16* God say to me, thou pleasest me not, behold I am here, let him doe vnto me whatsoeuer pleaseth him. And being readie to sacrifice our owne children with our owne hands vnto God, when he shall commaunde vs, as *Abraham* *Gene. 22.* did in old time. To be short, in following God, as the old prouerb is, in what condition or estate soeuer it shall please him to call vs. If the afflictions serue to awake vs out of sinne, to humble vs, to correct the infinite corruptions that are in vs, to pull vs from the world, to cleaue vnto God, and to drawe our hearts from the earth, to lift them vp to heauen, to fashion vs in the obedience of God, to giue vs increase in patience and faith: to be short, to make vs so much the more seruently to pray vnto God; it resteth that we conclude,

*Sen. de vita  
beata. cap. 15.*

that indeed they proceede from the  
 loue of God toward vs, and of the care  
 that he hath of our saluation, and so,  
 that in afflicting vs, he sheweth him-  
 selfe indeed our father: as the Apostle  
 to the *Hebrues* doth also teach vs, say-  
 ing: That God chastiseth those who he  
 loueth, and correcteth euery child who  
 he receiueth: If you indure, (saith he)  
 chastisement, God offereth himselfe  
 vnto you, as vnto his children. For what  
 child is it whom the father doth not  
 chastise? Then, if ye be not vnder cha-  
 stisement, whereof all are partakers, ye  
 are bastards and not sonnes. Rods then  
 are testimonies, that he accompteth vs  
 his lawfull children, and not bastards.  
 And nature it selfe teacheth it vs. For, if  
 we see two children strue together, and  
 a man comming by, taketh the one of  
 them & beateth him, leauing the other,  
 we will iudge by and by that this man  
 is the father of him that he did beate,  
 and that the other appertained not vn-  
 to him. And this is it that Saint *Peter*  
 meaneth, saying: that iudgement be-  
 gin-

Hob. 12. 6.

1. Pet. 4. 17.



ginneth at the house of God: shewing that they are his children & household seruants, which are afflicted in this life.

The which thing a good ancient father did thinke and well expresse, calling his afflictions, bitter arrowes shot from

Gregor. Nazian.

a sweete and amiable hand. Therefore as whē we see the Carpenters strike with their hatchets vpon a piece of wood to pare it, or plane it: and Masons to polish stones with the strokes of an hammer; we gather that these are stones & timber, which the master would employ to some building: Euen so let vs conclude of our selues, that if God list vpon vs the hatchets and hammers of afflictions to polish vs: It is a manifest and sure testimonie, that he hath chosen vs to put in the building of his temple: and that so, we are his children both welbeloued and happie. But let vs passe to another consideration of singular comfort.

could not be so long as he had lived in the world, but he would have beene a great blessing to the world, and he would have beene a great blessing to the world, and he would have beene a great blessing to the world.

Of the afflictions for the name of Christ,  
and of their fruit.

The which thing a good ancient father  
saith thus: **CAUSE** 19. The which thing

**R**ue it is that God being  
just, doth neuer afflict vs  
vniustly, which thing we  
ought alwayes to thinke  
and confesse, to humble  
our selues, and to giue glory vnto God.  
Neuerthelesse, God doth not alwayes  
take occasion of our sinnes to punish  
vs, but oftentimes he sheweth this fa-  
uour to his children to dispose that the  
cause & title of their afflictions should  
be honourable, calling them persecu-  
tions and sufferings for righteousness  
sake, for the Gospel, for the Church,  
for the name of our Lord Iesus Christ,  
and for the loue of God. And this com-  
meth when we are persecuted of men,  
because we will not approue iniquitie,  
or false doctrine, nor defile our selues  
with idolatries and superstitions, but  
serue God purely and holily according  
to

Matth. 5. 10.

Mark. 10. 29.

Col. 1. 24.

Matth. 5. 11.

Rom. 8. 35.

What are  
the afflictions  
for  
Christ.

to his word. To be short, when we will  
 live in the feare of God in Iesus Christ,  
 as Saint *Paul* speaketh, who speaking  
 of these afflictions saith: To you it is gi- 2.Tim.3.12.  
 uen of God not onely to beleeue, but al- Phil.1.29.  
 so to suffer for his name: wherein he They that  
 sheweth, that such afflictions are the suffer for  
 gifts of God, proceeding frō good will Christ are  
 & loue towards vs. And see why Iesus happie.  
 Christ said, Blessed are they which are 1.By the te-  
 persecuted for righteousness sake: Also, stimonie of  
 Blessed are you when men shall reuile the word of  
 you, & persecute you, & speake al man- God.  
 ner of euil against you, lying of you for Matth.5.10.  
 my sake: reioyce ye, & be glad. Where-  
 vnto S. *Peter* agreeth, saying: If ye suffer 1.Pet.4.14.  
 wrong for the name of Iesus Christ, ye  
 are happie. Now, if we haue no other  
 foundation than the only testimony of  
 Iesus Christ to assure vs, that being per-  
 secuted for his name, God loueth vs, &  
 will make vs blessed, were it not an in-  
 rollerable impudēcy for the diuel, & an  
 incredulitie inexcusable for vs, to call  
 that in doubt which he, who is the  
 truth it selfe, doth affirme? Notwithi-

2. For the  
promises.

1. Of the  
kingdome of  
heauen.

Matth. 5. 19.

Matth. 5. 12.

2. For the  
reward.

standing, to the end that we may the more liuely feele this felicitie than whē we are persecuted for his name: let vs consider the reasons which the holy ghost giueth vs. First, whē Iesus Christ had said: blessed are they which suffer for righteousnesse sake, he addeth as a reason: For theirs is the kingdome of heauen. They that through zeale and charitie imploy theselues to maintaine the innocencie and right of another, and aboute all the truth of God, incurre ordinarily the hatred of the world, lifting vp it selfe against them, to bring them to ruine. But let them comfort themselues: for what can they leese, seeing the kingdome of heauen is theirs, and cannot be taken from them? Yea farther, seeing these persecutions assure them, and prepare them to come thither, Iesus Christ addeth that we are blessed, and that we ought to skip for ioy when anie iniurie is offered vs, either in word or deed, lying on vs for his names sake. For your reward (saith he) is great in heauen. Note that he saith

faith in heaven : for it shall be specially  
in the life to come, that we shall receiue  
it. Yet notwithstanding, in another  
place he promiset<sup>h</sup> recompence in this  
present life. For marke what he spea-  
keth to his Apostles: Verely I say vnto <sup>1. In this life.</sup> Mark. 10. 29.  
you, that there is none that shall forsake  
house, or brethren, or sisters, fathers,  
mothers, or wife, or children, or lands,  
for the loue of me, and of the Gospell,  
which shall not now in this world re-  
ceiue an hundred fold as much, hou-  
ses, brethren, sisters, fathers, mothers,  
children and lands with persecution,  
and in the world to come life euerla-  
sting. Now, the purpose of Iesus Christ  
is to teach vs, that when by persecution  
it shall happen that we shall be con-  
strained to forsake father, mother, bro-  
thers, sisters, and lands, he will giue vn-  
to vs, in that poore, vile and base estate  
caused through persecution, more  
ioy, contentment and happines, than  
if we had recouered an hundred fa-  
thers for one, and an hundred times  
as much lands and possessions, as was

.5.11.11.11.11.11.

.6.11.11.11.11.11.

1. King. 17.

taken from vs. And experience maketh the faithfull to feele the truth of this promise. And we should feele it much more abundantly, if the mouth of our faith were greater. But yet in this weakenes of faith, do not we know that the wicked in their aboundance are poore, and we in our pouertie are rich. Their conetousnesse is insatiable, & like vnto fire, which the more wood you put on, the greater it is. As for vs, we finde contentment and rest in the providence of God, which neuer forsooke those that put their trust in him. In the time of *Elijah*, manie had greater store of food than the widdow of Sarepta, vnto whom he was sent: but she hauing this blessing of the Lord, that the oyle failed not in the cruse, nor the flowre in the barrell, she hath more than the richest in the countrie. As he that hath a spring of running water in his house, may say, that he is more assured, and hath more plentie of water, than he that hath it in a Cisterne, and that all broken. Besides this  
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great happines that we feele our selues to be the children of God, that bring pilgrimes in this world, the end of our voyage is to come to heauen, which also we see open, & Iesus Christ reaching out his hands vnto vs to gather vs into his glorie, giueth vs more contentment without comparison, in eating of bread and drinking of water, than the vnfaithfull haue in all delicates, hauing nothing in their hearts but the world and the earth; and liuing, or rather languishing in continuall feare to be suddenly deprived of all that, wherein they set their whole felicitie.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

This is it which *David* noteth, saying: A little that the righteous hath is more worth, than the great abundance of the wicked. Yea, the verie ordinarie experiences teacheth vs, that God provideth for our necessities both more abundantly than euer we looked for, and also by such meanes as we neuer thought, accomplishing in his children persecuted that which *Saint Paul* saith: That godlines hath the promise of

Psal. 37. 16.

1. Tim. 4. 8.



this present life, and of the life to come. If then (as it is said) the contented be rich, and that it is not the abundance which giueth this contentment, but the feeling that we are the children of a father that is almightie, which loueth vs with a loue incomprehensible, in his beloued sonne, who hath taken vpon him to make vs happie. It must needs follow, that euen in this life we recover an hundred times as much, as we haue lost through persecution. And who is he that can doubt if he carefully meditate this sentence of Saint *Paul*. He that hath loued vs so much, as he gaue his owne and only sonne vnto the death for vs, much more shall he giue vs all other things with him. And indeed, seeing we are the members and brethren of him, whom God hath appointed the vniuersall heire of all things, let vs not doubt but that all things are ours. As also the goods of the house appertaineth to the pupils, although the Tutor gouerne it, and giueth it them by proportion: and that which

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Rom. 8.31.

S. Paul. T. 1.

is more, he shall sometimes appoint to  
 euerie one his diet, according to that  
 which by the counsell of the Physician  
 shall be thought fit. And indeed if ye 100 Matth. 6.33.  
 seeke first the kingdome of God & his  
 righteousness, let vs not doubt, followi  
 ing the promise of Iesus Christ, but  
 that all other things shall be added. In  
 the meane time we must especially lift  
 vp our understanding, to the reward  
 promised in the life everlasting. For  
 true it is, that besides this contentment  
 wherof we haue spoken: God (to shew  
 that it hapneth not for lacke of power  
 to enrich his children, that povertie and  
 other afflictions do often follow & ac  
 companie the profession of the Gospell)  
 doth oftentimes dispose, that they which  
 haue forsaken father, mother, & their  
 worldly goods for the name of Iesus  
 Christ, finde afterwards many, which  
 serue them for fathers and mothers, &  
 obtaine after greater possessions in fol  
 lowing the Gospell, than they had  
 before. Alwayes this is not the pur  
 pose of Christ to haue vs to rest vpon

Col. 3. 24.

so bare recompence, as to giue vs goods which are common to the wicked and the infidels. Saint *Paul* proposeth to the bondslaue of mā, for recompence of their faithful seruice, the inheritance of Heauen. The childre then of the house of God, should do themselues great wrong, to looke for at the hands of a Father, so mightie, so rich, and so liberall, earthly and transitorie riches, and other commodities of the flesh. He esteemeth it not agreeable to his greatness, nor to the anguishes and trauailes of those which haue forsaken father, mother, their goods and their life for his seruice, to giue thē things so vaine: to the end, that they should not set their minds thereon, thinking that their felicitie lay in them. The Master of a house, who keepeth his inheritance for his sonne, doth not thinke that he doth any thing for him, to cloth him with the luerie of his seruants: as also when any one shall be receiued for a Prince into any countrie, he may well cast some peeces of gold or siluer, amongst the

the people, to shew his liberalitie, but the honours and dignitie are distributed among his fauourits; God will not feast our bodies with the seruice of our soules. He is liberall and iust, and therefore will recompence spiritual conflicts with Spirituall Crownes, and accept our labours, not according to the vilenes of our hearts, but according to the dignitie of his greatnes: seeing also, that he crowneth not in vs, our workes, but properly his owne. Of one and the selfe same seruice, there is one recompence of a king, and another of a Merchant, so as when we would content our selues with earthly goods, God might answer with better reason than (in old time) *Alexander* the great, that it were enough in regard of vs, that should receive it, but not in regard of him, that should giue it vs. They that know the vanitie of worldly things, haue no contentation but in heavenly things, yea, & wil say with *S. Augustine*, Lord, if thou shouldst giue me al y<sup>e</sup> thou hast created in the world, that should not suffice thy

*August.*

*Matthel.  
Aug. chap. 3.*

2. In the life  
to come.

seruant; except thou gaue me thy selfe. As also he saith in another place, All abundance, which is not my God, is to me scarcitie. We must then set before vs the reward promised in the eternall life, wherewith (without all doubt) *Moses* was hutely touched in his hart, when he refused to be called the son of *Pharaohs* daughter, choosing rather to be afflicted with the people of God, than to enioy for a smal season, the pleasures of sin; esteeming the reproch of Christ greater riches than all the treasures of *Egypt*. For (saith the Apostle) he had respect to the reward, which also here-ceived, not in this present life, wherein he was afflicted vntill his death; but in heauen; whither he lifting vp his eyes, feared not the fury of the king, but held fast, as if he saw him that is intuisible. The same Apostle writing to the *Hebrews* that beleueed, sheweth very wel, that they also did vnderstand this reward. For he beareth them witnes, that they had taken ioyfully the spoiling of their goods, knowing, that they had a better

Heb. 10. 34.

better riches in heauen which abideth  
for euer. Wherein also he confirmeth  
thē, adding this exhortation: Then cast  
not off your cōfidence, which hath great  
reward. Now although, as touching our  
selues, we cannot cōprehend what their  
reward shal be, yet ought we certainly  
to beleue it, that it is most certain, be-  
cause Iesus Christ hath promised it; &  
most excellent, seing that *S. Paul* affir-  
meth, that the sufferings of this present  
life are not worthy of the glory to come,  
which shalbe reuealed in vs. As also he  
saith in another place: That our transi-  
tory afflictions which indure but a smal  
time, and are gone in a moment, shall  
bring forth in vs an eternall waight of  
glorie maruellous excellēt. And to giue  
some tast in wayting for the full reue-  
lation, and enioying of it, let vs note in  
this last sentence of *S. Paul*, the compa-  
rison that he maketh of our afflictions  
that are swift, & passing in a momēt, &  
the eternal waight of glory maruellous  
excellent, which they bring forth. For  
true it is, that our outward man decay-

The fruite in  
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prehensible:  
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greatnesse.  
Rom. 8. 18.

1. Cor. 4. 17.

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7.14.10.1

John 9.

eth; as he said, meaning thereby the losse of health, of riches, honors, friendships, alliances, & other such aids & commodities of this life, & the life it selfe: but in the mean time the inward mā is renewed euery day, by an happie and excellent change, in goods and honours that are spirituall, heavenly, & eternall. And indeede what is al that which we suffer & lose here for Iesus Christ, in respect of the infinite & incomprehensible good things, which we shall recouer in heauen, whereof also we haue a feeling in this present life? Are we constrained to forsake a fleshly father? behold the heavenly father which offereth himself at hand, who alone properly is our father, as is said before. What lost the mā borne blinde being cast out of the Synagogue, and refused of the Scribes and Pharisees, when Iesus Christ met him & receiued him? If any spoile our worldly goods, God offereth vs the kingdome of heauen. If the earth will not beare vs, the heauens open to receiue vs. If the people of the world drine vs away, the  
iii 11  
Angels



Angels offer their presence, acknowledging vs their cōpanions in glorie: If mē curse vs, those words are but wind; & God in the meane time doth blesse vs, & turneth euen the curses of our enemies into blessings, as *Dauid* speaketh. If we be thrust out of our offices or dignities, Iesus Christ giueth vs things more excellent, making vs kings and priests to God his father: If our parents disdaine vs, & will not know vs, Christ is not ashamed to auow vs, & call vs his brother. If we be depriued of the succession & inheritāce of our parents, Christ acknowledgeth vs the heirs of God his father, & fellow heirs with him. Do any make vs weep for sorrow? Christ presenteth himself to wipe away our teares, & to turne our sorrowes into perfect ioy. Are we not receiued into any town to be an inhabitant there? God giueth vs freedom in heauē, to dwel in that heauēly Ierusalē, the streets wherof are paved with fine gold, the wals are made of precious stones, the gates are pearls, wherof the sō of God is the tēple & the sun. Arc

2.Sam.12.16

Reuel.1.6.

Heb.2.12.

we put to death: it is to enter into a better life, full of ioy and glory. And indeed let vs consider here the wonderfull goodnes of God: As he knoweth that we are too much tyed to goods, dignities, and other commodities of the flesh, that in stead of willingly laying vp our treasure in heaue, we lay it vp in earth: he so disposeth that we shalbe persecuted for his name, & doth therein, as a good and faithful Tutor, who taking the money of his pupill, putteth it out to profit, or buyeth for him good rents with it. And hereunto rendeth that which *David* saith: Thou hast numbred my fleerings, do then put my teares in thy bottle, are they not noted in thy register? This being true, how much more will he put the drops of blood which we shed for his name into his barrel, & in his Register the reproches, the flitings, the losses of father, mother, lands & other goods, the imprisonments, the other afflictions, and aboue all, the deathes which we endure for his seruice and glorie? As also *Psal. 116. 15.* it is written, Right deare in the sight of God

*Psal. 56. 9.*

God is the death of his Saints. And to what end serue these Registers? They shalbe layd before, not onely the persecutors, to make them feele so much the more horrible iudgement and vengeance; but especially before vs, to make vs feele an incomprehensible increase of glorie and of ioy, in shewing vs what we haue suffered for his name, and in accepting vs before his Angels. But let vs now consider how afflictions are of small continuance, and passing away as in a moment, in respect of the weight of the eternall glorie which they bring. And first let vs say boldly, that our troubles are short: because our dayes are short; and that the glorie is of long continuance, because there shall be no end of it. But for the better vnderstanding of the shortnesse of our afflictions, we must consider according to the instruction of *S. Paul*, the things inuisible, that are eternall. For in respect of them, we shall finde, that the visible things which concerne this life, are temporall, that is to say, during a little time. The

1. Because of the eternity.

1. Cor. 4. 18.

Gene. 47. 9.

To sleep

Psal. 90. 10.

Esay. 54. 8.

1. John. 2. 18.

Patriarch *Jacob* being demaunded of *Pharaoh* of his age, he answered, that the yeares of his pilgrimage haue bene few and euill. And how were they few, seeing he had liued 130. yeares? surely in comparison of 8. or 900. yeares which his forefathers had liued; as also he addeth, that his yeares had not attained to the yeares of his fathers. How then are not our dayes short, not comming at the most but to 70. or 80. yeares, & that in those that haue the strongest or mightiest bodie, as the song of *Moses* importeth God speaking of the captiuitie of *Babylon* which continued 70. yeares, saith thus: I haue for a little while as in a moment of mine indignatiō hid my face from thee. Howe 70. yeares, are they a little time; is that but a moment of indignation: yea, in respect of the comforts and eueralasting happines, which he would communicate to his people: as he addeth, That he would haue compassion on the with eueralasting mercy. This also is the cause why *S. Iohn* calleth the time following *Christes* comming in the flesh, the

the last houre: as if he would deuide the continuance of the world into three or foure houres, whereof the last should be after this coming of Iesus Christ vntill the end of the world: so this last houre should now haue continued 1587. yeares, and these 1587. yeares should not be yet a whole houre finished. This seemeth strange vs. But let vs set before vs two eternities of times: that which was before the foundation of the world, & that is an infinite time (if a man may cal that time) & a swallowing vp of the vnderstanding of a man: and the eternitie of time which shall be after the end of the world, and behold again: an incomprehensible infinitenes of time. Now let vs consider the continuance of the world betweene these two eternities. When it shall continue 7. 8. or 9000. yeares, this should not be, in respect of these 2. eternities 2. or 3. houres, no not one houre: it should be yet lesse than one graine in respect of all the sand in the world: for, as touching the sand the nuber is finite, but in eternitie there is no end. And here

2. Pet. 3. 8.

Psal. 90. 4.

In the first  
chapter.  
Luke. 1. 33.

vnto tendeth that which *S. Peter* sayth, That before God, 1000. years are but as one day, and a day as 1000. yeares, forasmuch as before the eternitie of God, there is no numbring of time; for there is no time at all. According vnto this, *Moses* saith, that 1000. yeares before God are as a day that is past. If the 1000 yeares are but as a day past, or an houre, 60. or 80. are but as one minute of time: so the longest continuance of our afflictions should be but one minute; and yet there are some that accomplish not that. And when do we begin this minute of tribulations? seeing that a great part of our life passeth before we suffer any thing for the name of Christ; & yet there is some intermission in them, if it were but in sleeping. Then, we do now see how true it is, that *S. Paul* saith, that our afflictions passe in a moment. And what is that which this moment of afflictions bringeth vs? An eternall waight (saith he) of glory, as we haue largelie shewed here before. And indeed there shall be no end saith the Angell, of the king-

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kingdome of Christ: And we are the  
house of *Jacob*, ouer who he shall raigne  
for euermore. And *S. Paul* saith, that be-  
ing risen againe, and ascended into hea-  
uen, we shalbe with Iesus Christ euer-  
lastingly. For whosoever beleueth in  
him hath euermore life. If God for  
the full measure of our felicitie shalbe  
all in all, whē we haue him in vs, who is  
eternall and immortall; we shal enioy a  
glorious immortallitie: as also *S. Paule*  
saith, That he hath brought to light,  
life & immortallitie by the Gospell. To  
be short, *S. Matthew* hauing set forth  
vnto vs the last iudgement, saith, That  
the sheepe that shall be at the right had  
of Iesus Christ, shall go into euermore  
life. Euen so, when he promiseth vs a  
perfect ioy, he addeth, that it shall ne-  
uer be taken from vs. Now, what com-  
parison is there betweene one moment  
of affliction, and a glorie, a life, and a  
ioy, that shall last eternally and without  
end? The whē we thinke that our crosse  
is long and heauie to beare, let vs set be-  
fore vs the excellency and the eternitie

1. Theff. 4. 17

Iohn. 3. & 6.

1. Cor. 15. 28.

Mat. 25. 46.

Iohn. 16. 22.

1. Cor. 15. 28.  
Iohn. 16. 22.  
Iohn. 16. 22.



of the incomprehensible glorie, where-  
unto we ascend by it, whereof also we  
feele the earnest perry and beginnings  
in our hearts, wayting for the full fee-  
ling, and through enioying of this feli-  
citic, when we shal be lifted vp, and put  
in possession of the kingdome of hea-  
uen. Now this reward is certain and as-  
sured to all those which shall suffer for  
the name of Iesus Christ. Such afflicti-  
ons then are seales of the loue of God  
towards vs. and testimonies that he ta-  
keth vs into the number of his best be-  
loued children, and that he wil make vs  
indeed and euerlastingly happy.

*Other fruits of the afflictions for the name  
of Iesus Christ.*

CAP. II.

I. Fruit, ho-  
nour to be a  
Martyr of  
Christ.



Besides those both ex-  
cellent & eternall good  
things, which the suf-  
ferings for the name  
of Iesus Christ doth  
bring vs, there is yet  
the honour that he doth vs, to bring vs  
foorth

foorth to be wittnelles of his truth. In  
regarde whereof, although all they that  
preach the Gospell are called wittnelles  
of Iesus Christ, yet this title of Martyr  
or wittnesse, is after a more particular  
manner, and by excellencie attributed  
vnto such, as to maintaine the truth of  
the doctrine of the Gospell, suffer con-  
stantly persecution, and especially vnto  
death. So we read that *S. Paul* gave to *S.  
Stephen* this title of honour, calling him *Act. 22. 20.*  
the Martyr of Iesus Christ. And *S. Iohn*  
maketh mention of *Antipas*, whom he  
calleth a faithful Martyr of Christ. And *Reue. 2. 13.*  
in the same booke of the Reuelation; he  
saith, that he saw the great whore drinke *Reue. 17. 6.*  
with the bloud of the saints, & with the  
bloud of the Martyrs of Iesus. In like  
manner the Apostle to the *Hebrues*, ha-  
uing recited how many faithful had bin  
mocked, scourged, cut in peeces, stoned,  
& otherwise persecuted, he addeth, that  
in them we haue as it were a cloude of  
Martyrs or wittnelles cōpassing vs round  
about, and exhorting vs to follow con-  
stantly their example. The Apostles did

*Heb. 11. and  
12.*

A.C. 5.40.

well vnderstand and confesse this honour, who after they had bene publickly whipped for the name of Iesus Christ, they went before the couell, reioycing that they had this honour to suffer reproch for his name. And indeed when we endure persecution, to maintaine the glory, the authoritie, and the truth of Christ, against Antichrist & his supporters, it is as if Iesus Christ should borrow our goods, our renoune, our blood, our life to serue for autentick scales, & most sure witnesses that cannot faile, of the right & the glory that appertaineth vnto him. And what are we poore wormes of the earth, that the eternall sonne of God, the King of Kings, and Lord of Lords, shall do vs this honour to put his glory (as it were) into our hands, to be the keepers and defenders of it, against those that would spoyle him of it. And here let vs consider the incomprehensible wisdom & goodness of God towards vs. The most perfect offend God dayly, and one onely sinne, be it neuer so little to our iudgement,

ment, deserueth death, and euerlasting  
condēnation, then it is yet more thā the  
losse of our goods, and the corporall  
life. Now in stead of exercising his iust  
iudgements vpon vs, he doth vs this ho-  
nour, that it which we endure (which is  
not the thousand part of that we haue  
deserued) chaungeth the nature, and in  
stead of being the punishmēt of sinne;  
God imputeth it, as a most excellēt ser-  
uice for the maintenance of his glorie.

But yet there is more. For what are we  
to suffer willinglie? The loue of riches,  
ambition, the pleasure of fleshly cōmo-  
dities, the affection toward father, mo-  
ther, wife, children, and aboue all to this  
life, is so strong and vehement in vs that  
in stead of renouncing them for Christ,  
we renounce Christ, and his kingdome  
to entertaine vs. And experience shew-  
eth this to much. We are also so very  
impatient and dainty when there is any  
question of suffering, that if we should  
but onely snuffe a candle with our fin-  
gers we wet them with our spittle, that  
we might not feeble the fire of that small

2. Frute, the  
glorie of  
God, decla-  
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mises: first  
toward euē-  
ry faithfull:

Mar. 10. 19.  
20.

Phil. 4. 13.

2. Cor. 12. 10.

snuffe, which yet we throw from our fingers in all hast: and how then should we abandon our bodies to the death, entring quicke into the fire to be there consumed, if God did not strengthen vs supernaturally? How should we maintaine his truth against the sup-  
 post of Antichrist, if the spirit of his father the which he promised vs, did not worke mightily in vs? Then when we see these vessels so frayle and weake, to surmount the threatnings of kings, the apprehension of fire; the assaults of Antichrists supposts, and the temptations proceeding from father, mother, wife, and children; are not these so many testimonies of a wonderfull and mightie grace and power of God; which forti-  
 fieth them, and maketh them victori-  
 ous against Satan, the world and the flesh? I can doe all things (saith Saint  
*Paule*) through Christ who strenthe-  
 neth me. And in an other place, I re-  
 ioyce (saith he) in infirmities; in iniu-  
 ries, in necessities, in persecutions, in an-  
 guishes for Christ. For whē I am weake  
 then,

then am I strong, euen through the  
might and power of Christ, which  
shewed it selfe, and was made perfect  
through his weakenesse, as he had sayd  
before. So then this cōstancie, this faith,  
this zeale, & other vertues which God  
communicateth (by his free goodnesse)  
to his elect, are manifest by persecutions,  
which otherwise should be hid. As  
in running the course, the agilitie or  
swiftnesse of the horse is knowen, the  
strēgth of a mā in the cōbat, the saūour  
of many drugges, in rubbing, or bru-  
sing of them, or casting them into the  
fire, as we see in the incense. The starres  
(saith S. Bernard) which appeare not  
by day, shine in the night, so the vertue  
that is hid in prosperity, sheweth it selfe  
in aduersitie. Now, this which we haue  
said of the power of God, shewing it  
selfe in the infirmitie of his children to  
his glory, is seene also in the body of the  
Church, which ordinarily is so poore, so  
weake, so little holpē at the hāds of mē,  
that if God did not sustaine it, it should  
quicklie be swallowed vp. Then when

Bernard : in  
Can.

2. Toward  
the body of  
the Church.

we see it so mightily assailed, by the potentates of this world, conspiring her ruine, by so many forces & slights, & by so many heretiks, doth not God in the guiding, deliuering and preseruing of it, shew that it is he himselfe, and he alone, which maintaineth and defendeth it? and that his power and wisdom is wonderfull, in preseruing it against so many enemies? and that his truth is certaine, in accomplishing that, which he had promised vs, of being with his Church vntill the end of the world? and that it is he which is the stone cut out without hand, which hath broken, and doth still breake the great Image representing the Empires and Kingdomes of the world: Which to shewe vnto vs more liuely, oftentimes he so disposeth, that leaning vpon the strength of men, she hath bene throwen downe, and being throwen downe, God hath lift her vp againe without meanes, and beyond all hope of mā, that all mē may know, that the preseruatiō of the Church is not the worke of mā, but indeed

Mat. 28. 29.

Dan. 2. 34.



deed the very worke of God. As also the Lord declareth to *Gedeon* this his intent, commaunding him to abate his armie. There is to many people with thee (saith the Lord) that I should giue *Madian* into their hands, least peraduenture *Israell* would glory in them selues against me, saying: My hand hath deliuered me. See also how it commeth to passe, that when the deuill thinketh quite to ouerthrow the Church by persecution, God quite contrary, hath aduanced and increased it. *S. Luke* hauing recited that the high Priestes and the chiefe rulers of the Temple, & the Sadduces laying hands vpon the Apostles, put them into prison, he addeth by and by, that many of those that heard the word beleueed, and the number was about fise thousand persons. When *S. Steuen* was put to death, the Church at *Ierusalē* was quite disperfed, but by the faithfull disperfed, there were as many more new Churches set vp. And it is as if God tooke, at the hands of his enemies, corne into his Garner to sowe.

Judg. 7. 2.

3. Fruit, the  
aduancemēt  
of the  
Church.

Act. 4.

Act. 8. & 12.

19.

Phil. 12. 19.

whereof should follow a godlie and  
 plentiful harvest. It is a fruit that Saint  
 Paule noteth in his afflictions, saying.  
 Brethren, I would haue you to vnder-  
 stand, that the things which hapned to  
 me, came to the aduancement of the  
 Gospell: so as my bandes were made fa-  
 mous in Christ, through all the iudge-  
 ment hall, and in all other places: And  
 many of the brethren (made bold by my  
 bandes) durst speake of the word more  
 freely. *Iustine* in his communication with  
*Triphon* writeth that the same thing  
 hapned in his time. It may appeare (saith  
 he) euery day, that we which beleue in  
 Christ, cannot be astonished nor daun-  
 ted of any, if they cut of our heads, if  
 they crucified vs, if they cast vs vnto  
 wild beasts, or into fires, or vnto any o-  
 ther tormēt; the more they torment vs,  
 so much the more increaseth the num-  
 ber of the Christians, neither more nor  
 lesse, than as men cut their Vines, to  
 make them the more fruitefull. So the  
 deuill is greatly beguiled. For in perse-  
 cuting those which professe the Gos-  
 pell,

pell, he thinketh to stop men from beleeuing in Iesus Christ, to be sau'd. But it falleth out quite contrary. For the poore ignoraunt men seeing the constancie of the Martyrs: gather two points, first, that there is no hypocrisie in them, nor any fleshly passion which maketh them to follow this doctrine, which to maintaine they vtterly abandon all the commodities of the flesh, honours of the world, and life it selfe. Next, they are induced to thinke, that the doctrine for which they suffer, is of God, seeing it is by no humane, but by verie diuine power, that they suffer constantly and willingly so many reproches, discommodities and cruelties. And so is this Sentence so famous verified: That the bloud of the Martyrs is the seede of the Church. In like manner those that haue already the knowledge of the doctrine, are confirmed as wel to perseuere in it, as to take courage and strength to suffer in like manner for the maintenāce of it. For, seeing that God forsaketh not his seruāts

in the conflict, but is with them, and in them, making them victorious: we take thereof assurance, that God will also overcome in vs all temptations, threatenings and torments: and beholding them, through death to enter into life, and by the Crosse to ascend into the kingdome of heauen, we feele our selues inflamed with desire to be their companions both in the troubles, and in the triumph of glorie. The which thing maketh vs to perseuere constantly in the truth of the doctrine, which setteth (as it were) before our eyes this soueraigne felicitie, euen the heauens open, and Iesus Christ stretching out his hand to draw vs vp into the fellowship of his ioy, and glorie incomprehensible and eternall.

The people of the world cannot vnderstand these excellent fruites of the afflictions for the name of Christ, which we haue set downe here aboue, being therein like to the Philistins the companions of *Sampson*, which could not comprehend this proposition that he  
made

made them; Out of the eater came meat, Iudg. 14. 14.  
and out of the fierce came sweetnesse:  
But we that are taught in the schoole of  
Christ by his Spirite, we vnderstand &  
beleue that as *Sampson* hauing vanqui-  
shed the Lion, found in the bodie of it  
honnie: so we hauing constantly ouer-  
come all the persecutions and troubles  
of this life, which are like vnto fierce &  
cruel Lions, ready to deuour vs, we shal  
finde this honnie so excellent of the  
fruits of the crosse of Christ, which shal  
make vs blessed for euermore. Seing  
then, that the persecutions & afflictions  
that we suffer, serue so abundantly and  
so many wayes & manners to the glory  
of God, & the edification of our neigh-  
bors, and do also turne to so great good  
and honour vnto vs: let vs conclude  
boldly, that we being so afflicted for  
the name of Iesus Christ, ought to be  
confirmed in the assurance that we are  
the members of the true Church, and  
that God counteth vs for his welbe-  
loued children.

An exhortation to perseuer constantly in the truth of the Gospel in the tyme of persecution, not to feare death, to keepe vs from apostacie and dissimulation: to vse the holy ministerie, to walke in the feare of God, and pray to him.

## CAP. 12.

**Y** this that is said aboue, it appeareth that it is so far off that we haue any matter to complaine or be offended at our afflictions, that rather we haue iust argument to reioyce, and to comfort our selues, & indeed, behold the counsel of God, who hath ordained that such should be the way which leadeth vs to glorie. When anie runne in a race, all runne, but he onely beareth away the prize, which shal runne best. They then runne vncertainly, but we runne with assurance to obtain the prize, although other runne better than we: only let vs runne cōstantly vnto the end. Likewise we striue, not in doubt as those that  
beat

1. Cor. 9.

To perseuer constantly in the doctrine of the truth, with constancie & hope vnder the crosse, for the assurāce of the felicitie and honour of it.

1. Tim. 6. 12.

1. Cor. 9.

beate the aire, but it is with the good fight of faith, assured of the victorie; & by the victory of a crowne, not of leaues that fade in three daies, but incorruptible for euer. And we be not as they that are mad or superstitious, suffering at all aduenture without knowing wherfore, we know that it is for the truth, we know that this truth appertaineth vnto vs, we know that God hath created & lightened vs, to maintaine this truth & grace of God to his glorie. How manie Martyrs hath there bene in old times past, that had not so much knowledge as we? If we go backe, they shall be our Iudges: their zeale and constancie shal cōdemne our carelesse knowledge, and vnthankfulnesse vnto God. God hath not called vs to fight and to suffer, leauing vs wādring without a captain; Iesus Christ himselfe is our head, Captaine & guide, bearing his crosse before vs, & crying, He that loueth me, let him follow me. Himselfe hath not refused this conditiō, but hath beaten & made the way, to draw and lift vp his own in-



to his kingdome. All the Prophets, Apostles, Martyrs, and blessed seruants and children of God are gone thither before vs. The worke it selfe of our saluation calleth vs thither, and the glorie of God requireth it. Ought we to dispute, whether we ought to obey? Shold we doubt whether we wil be fashioned like his image, and weare the liuerie of the children of God? Let vs boldly enter into this straight way, at the end whereof we shall finde the gate of heauen. Let vs giue our neckes to Iesus Christ to receiue his yoke, and the honour of his order.

How many great Lords of the world trauell all their life, to come to this honour, to be Knights of the Order of any Prince? And hauing attained to it, they accompt themselues happie men. And what be the ensignes of such Orders? The one shall haue a Fleece, the other a Garter: and the ensigne of the order of Christ, is prison, banishment, losse of goods, reproches, beatings, death. This is the Order that *S. Paul* recei-

receiued, and wherof he gloried, saying, I beare in my bodie the marks of Iesus Gal. 6. 17. Christ. Now although that a Fleece & a Garter, are in themselues vile or base things, yet are they honorable and to be desired in the world, because Princes take them for the ensigne of their Order, acknowledging and calling them brethren that weare them. The ensigne then that Christ the king of kings hath taken for his order, shal it not be honorable? Shall we not account our selues happie to attaine vnto it? Let vs follow cheerefully this glorious troupe marching before vs with triumph: honoured with this Order of the Prince of Glorie, Iesus Christ.

Let vs suffer our selues to be guided by him who is infinitely wiser than we, and loueth vs better than we loue our selues. And let vs receiue this fauour of God, that so seruing his glorie, our glorie may also be aduaunced. Let vs not be troubled nor shaken with feare, whē we see the persecutors come to the end of their enterprises, & the children

Phil. i. 28.

of God afflicted. That is to them (saith *S. Paul*) a manifest token of destruction, and to vs of saluation. There is no greater curse (saith Saint *Augustine*) than the prosperitie and felicitie of the wicked, because it is a strong wine to make them drunke in their iniquities, and to make a heape & treasure (as it were) of the wrath of God vpon them. It seemeth to vs. that the world goeth to confusion and disorder, when the wicked triumph, and the children of God weepe. But on the contrarie, that is to vs a manifest token of the iust iudgement of God, as Saint *Paul* saith, That we are also made worthy of the kingdome of God, for which also we suffer. For it is a iust thing (saith he) with God, to render affliction to those that afflict vs, and to vs that are afflicted, deliuerance; then, when the Lord Iesus shall shew himselfe from heauen with the Angels of his power, and with the flame of fire to do vengeance vpon those that did not know God, & obeyed not the Gospel of our Lord Iesus Christ;

2. Thess. i. 5.

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Christ, the which shal be punished with an euerlasting punishment frō the face of the Lord, and from the glorie of his power, when he shal come to be glorified in his Saints, & to be made wonderfull among all the faithfull. We are so impatient, so hot, or so foolish, that we consider nothing but the beginning of the workes of our God: but we must ioyne them together, and consider the accomplishment of the, as *S. James* teacheth vs. *Iam. 5. 1.* Ye haue heard the patience of *Iob*, and haue seene the end which the Lord made, and that the Lord is verie mercifull and full of pitie. He that shal set himself to consider in his mind how poore *Ioseph* was handled, & sold of his brethren, & how (refusing to consent to the shamefull and detestable request of his Mistres) he was cast into prison, and kept there two years, surely a mā would take pitie on him, as on a miserable person: but let vs see the accomplishment of the worke of God: let vs cōsider him (by this means) exalted to the gouernment of all the kingdome of *Egypt*, &

*Gen. 37. 39.*

then we shall count him happy. Aboue all, if we behold Iesus Christ, mocked, scourged, crowned with thorns, crucified betweene two theeues, who would not be offended, that the Prince of glorie & Sauior of the world shold so be handled? But let vs behold him risen againe, ascended into heauen, & sitting at the right hand of God, aboue all principalities & power enioying a glory incomprehensible, & we will admire & praise the worke of God. So if we behold his mēbers persecuted, banished, mocked, spoiled, imprisoned, entring into the fire: what (will we say) is this a father, which handleth his childrē in this sort? But if we ioyne to the crosse the glorie, and the resurrection to the death: to be short, if we behold them in that estate, wherein we shall be, when Iesus Christ meeting vs in his maiestie & glory shal lift vs vp aboue all the heauens, into the house of God his father, to liue with him euerlastingly, and that the Crosse shall be to vs as a ladder to go vp vpon, to the enioying of such a glory, who is

he

he the among vs that should not shout  
out for ioy, seing this wonderfull work  
of God? Who is he that wold not count  
himself happie? Who is he that would  
haue bene more daintily handled? Who  
is he that would not be rauished with  
the bountie, wisedome & loue of God  
towards his childre? He that neuer saw  
a haruest, seing the plowman taking so  
much paine to till the earth, to spread it  
with dung, & after to cast faire wheat  
into the field so tilled, he would thinke  
that this man were mad, & that a childe  
were to be whipt that should do such a  
thing: but seing after the haruest that  
should come of it, he would chaunge  
his minde, and acknowledge, that the  
husbandman had done an excellent  
worke. Now, this is the time to till, to  
dung & to sow, the haruest shal follow.  
Let not vs change the course of the sea-  
sons: neither yet let vs separate them  
the one from the other, but let vs ioyne  
the time of the death with the day of  
the resurrection: and let vs assure our  
selues, as it is writte in the Psalmes, that Psal. 126.6,

Luk. 16. 19.

Psal. 94. 12.

hauing sowed with tears, we shall reape with ioy. He that in old time had seene poore *Lazarus* full of sores at the gate of the rich man, and the rich man at the table in all delights and pleasure, he would not haue chosen to be *Lazarus*, but the rich mā. But if tarrying a while, he saw the soule of *Lazarus* carryed straight, by the Angels, into heauen, & the rich mans soule go to the fire of hel, he would change his minde and would desire to be *Lazarus*. Let vs then detest the glistering state of cursed riches, and let vs count the poore and afflicted condition of the Lazarusses of our time, wayting to be carryed vp into euerlasting glorie, happie. The wicked haue nothing in heauen, nor we in the world. Blessed is the man (saith *David*) whom the Lord instructeth by the power of his spirite, and by the doctrine of his law, to haue contentment and rest in the time of aduersitie, while the graue is digged for the vngodly, for an end of his felicitie. Yea, if we were called to suffer death for the name of Iesus Christ.



Christ, What other thing is this death, <sup>2. Not to</sup> but (after a long conflict) the day of victory, the birth of a blessed soule after a great trauel; the haue desired after so furious tempests, the end of a dangerous and troublesome voyage, the healing of all wounds and sicknes, the deliuerance from all feare and terrour, the accomplishment of our sanctification, the gate of heauen, the entrance into Paradise, the taking possession of the inheritance of the father, the day of our marriage with the Lambe, the enioying of our desires? Who is it then among vs, who feeling with Saint Paul <sup>Rom.7.24.</sup> the bondage of sinne, would not crie out with him: Alas wretched man that I am, who shall deliuer me from this bodie of death? And feeling the good that death bringeth vnto vs, wil not also say with him, I desire to be dissolued, <sup>Phil.1.23.</sup> and to be with Christ. If death where- with God threatned our first parents is a feeling of the wrath of god in the soul, and in the bodie because of sinne: We <sup>Gen.2.17.</sup> may wel say that death and life are two

twinnes vnited and knit together, vntil the separation of the soule and the bodie: and this separation, which is commonly called death, is rather the deadly stroke of death, the bodie being then exempt from paine, and the soule from vice and corruption, wayting vntil the rest of death be swallowed vp in victorie at the day of the resurrection. It is then an abuse to call life a continuall death, and to call that death, which is the end of a thousand deathes, and the beginning of the true life. It is then also against reason, that we haue horror of that which we ought to desire, and desire the continuance of that, the one lie ende whereof bringeth vs to eternall felicitie. And to this end Saint *Chrysostom* saith very wel, that it, which is called life and death, haue deceiueable visours. Life deformed, and accompanied with many miseries and calamities, hath a faire pleasant visour which maketh it to be desired: and Death, so faire, happie, and so to be desired, hath one deformed and fearefull. Let vs cut off  
then,

then, saith he, these visours, and we will change our minds, when we shall finde vnder the faire visour of life, nothing but matter of heauines and displeasure, and vnder the foule and hideous visour of death, such a beaurie and felicitie, as we shall incontinently be taken with her loue. So long as we liue we haue cruell enemies, which neuer cease making warre with vs, whom we can neuer vanquish but by death. And indeed we cannot make the world to die in vs except we die our selues. Sinne which is in vs, liueth in vs, and fighteth against vs, vntill we dying, it also die with vs. And by death alone, the deadly assaults of Sathan our chiefe enemy, die forthwith. But yet why should we feare it, which cannot come vnto vs, but by the will of him who is our heauenly father, yea and at such a time as he appointeth? as *Dauid* said: *Psal. 31. 16.* Lord my times, that is to say, al the minutes of my life are in thy hands. There is no creature more enemy to man, nor more able to hurt than the diuell. And

Marth. 13.39

Iohn.8.44.

1.Pet.5.8.

Iob.1.&2.

Luk.8.32.

1.Sam.2.3.

1.Sam.2.6.

Psal.119.3.

indeed he is called the enemy, the mar-  
 therer, and the roaring Lyon seeking  
 whom he may deuour. But the historie  
 of *Iob* sheweth plainly; that God hold-  
 deth him bridled, so as he can attempt  
 nothing, nor go either forward or back-  
 ward, more then God will permit him.  
 And this which is more, he hath not  
 power to enter so much as into the  
 swine, without the leaue of Christ.  
 What is this then that we should feare  
 men? Are not they also vnder the pro-  
 uidence, power and gouernement of  
 our God? It is God, saith *Hannah* the  
 mother of *Samuel*, who weigheth their  
 enterprises, so as they cannot passe one  
 ounce of y waight ordained of God. It  
 is he that slayeth & maketh alieue again:  
 which bringeth downe to the pit, and  
 lifteth vp againe: he maketh poore, and  
 maketh rich: he abaseth and exalteth.  
 To be short, It is he alone, as *Dauid*  
 saith, which doth whatsoeuer he will.  
 Now we doubt not, but he will do that  
 which he hath promised vs, and we  
 know that he hath promised vs, yea &  
 that

that he hath taken vpon him to make vs happie. If then, the doctrine of the providence of God importeth, that he hath not onely ordained in his eternall counsell the end and issue of his worke (which is his glorie, and the saluation of his elect) but also the fit meanes, according to his infinite wisdom, and requisite for the execution and accomplishment of it: let vs be assured that there is no creature that can let or alter his will, as Saint *Paul* saith: If God be for vs, who shall be against vs? Let vs also be assured, that whatsoeuer happen vnto vs, is the way whereby he hath ordained to lead vs to life & euermourning glorie: Saint *Paul* speaking of Iesus Christ, saith, that all creatures are of him, stand by him, and are for him. As also he saith in another place, that of him, & by him, and for him all things are. Wherefore then do we feare our enemies, seeing euen this, that they are, is by the power and will of him, who is our head and sauiour; forasmuch as they can neither enterprise, nor consult,

Rom. 8. 30.

Col. 1. 16.

Rom. 11. 36.

neither yet be aliue one moment without the will of Christ? And besides this, setting their life and being, is for him; and for his seruice, that they might be to his members, as fire to purifie them, a rod to correct the, medicines to heale them, a bridge for them to passe vpon ouer the desert of this world, in the land of Promise, ladders to helpe them to ascend into heauen, instruments to glorifie them, and as a knife that cutteth the cords by which we are held in the earth, & hindered to go vnto God, and to be where Iesus Christ our head is? Also, what threatning can the most mightie of the world threaten vs with more horrible, to make vs turne from the seruice of God, than those where with God threatneth at those that turne away from him? Feare not, saith Iesus Christ, those that can kill the bodie (and yet so, and when God will, and the bodie, which within a verie little after must needs die) and can do nothing more: but feare him, who after he hath killed the bodie, hath power to

Math. 10. 28

Luk. 12. 24.

to throw both soule and body into euerlasting hell fire: him I say vnto you, feare indeed. In like manner, what promises can the world make vs greater, or more certaine, to draw vs vnto it, than those which our God hath made vs, to keepe vs in his seruice, and in his house, promising vs euerlasting life? Now, the Church is his house, and this good God hath called you (my brethren) thither, and hath receiued you. He hath nourished you in it sometime. He hath there giuen you the seale of your adoption. He hath begun to cloth you with the liuerie of his children, and hath fashioned you like to the Image of Iesus Christ. A great part of your way is past. In this your trauaile of childhood you haue passed many torments. If the greatest torments come, the happie deliuerance approacheth. He that shall continue vnto the end, shall be saued. They that are revolted, and doe revolt, make you to seele in their unhappinesse, how happy you are, to be the children of God elected to eternall life. For it is ypo

Mat. 14. 13.



3. To keepe  
our selues  
from apostasie  
and dissimulation.

this election, and so, vpon the good pleasure of God, that your perseuerance doth depend. Acknowledge in it both his infinite mercy, supporting you, and pardoning you dayly so many faultes and sinnes, and also his incomprehensible goodnesse leading you, as it were by the hand, to the enioying of eternall life. Abhorre you and detest that miserable, yea cursed and vnhappy state of these Apostates, that ye may also hate and detest the ambition and the pride, the euill conscience, the despising and abuse of the giftes of God, the loue of the world and those other vices, which threwe them headlong into ruine: and on the contrarie, loue, search and follow all that which God hath ordained to nourish godlinesse, faith, charitie, humilitie in vs, and other giftes and graces which proceede from the election, and are meanes ordained by the prouidence of God, to guide vs to the happines promised to those which shall continue vnto the ende. Keepe your selues hereafter from these false,

*Nico-*

Nicodemus, who to auoide the Crosse, will abandon (by a sacrilege intollerable) their bodies to Idolatrie, and so consequentlie to the deuill; in reseruing, as they say, their hearts vnto God. Will the most carelesse husband amog them, content himselfe, if his wife, giuing oauer her bodie to whoredome, should say vnto him, that she keepeth neuertheless her heart vnto him? Ye are not your owne, saith S. *Paul*, ye are bought with a price: Then glorifie God in your bodie and in your spirit, which both appertaine vnto God. Again, Clesse your selues fro all filthinesse both of body and spirit, finishing your sanctification in the feare of God. Perseuer constantly in the Church, which is your mother, that you may be the heires of the father. It sufficeth not to keepe your soules fro poyson, ye must nourish them that they may liue. Rather than we will suffer our bodies to dye of hunger, we will sell all to get bread: and we would runne through the fire in such a case to save it. At the least, let

1. Cor. 6. 19.

1. Cor. 7. 1.

4. To vse the holy Ministerie.

John. 6. 27.

vs follow those that in the time of famine, forsake their countries to finde foode. The soule is more precious than the body. And therefore, must we labour more to haue the bread abiding vnto eternall life, than for that it perisheth. Alwayes thinke with your selues our soules must liue, and it is to tept God to desire to liue without foode. Therefore we must seeke foode, that we may liue.

. 41. 3. 10. 2.

Now true it is that to read and meditate the word of God in the house, & to keepe there the familie, is a holy exercise, and very profitable for the nurture of the soule. It is commaunded of God, and such as are negligent in this duatie, shewe that they haue no care of the life of their soules; yet this doth not suffice. We must confesse the name of God, and call vpon him in the assembly: we must heare the sermons, and communicate at the holy Sacraments; we must ioyne and keepe our selues vnited with the Church, which is the pillar and sure ground of truth, and the mother

Col. 3. 16.

Psal. 1. 2.

Act. 17. 11.

Deut. 6.

Psal. 119.

Act. 2. 42.

1. Tim. 3. 15.

mother of the children of God. This Gal. 4. 26,  
onelic title of mother giuen to the  
Church, teacheth vs; that there is no  
entrance into the life that lasteth euer,  
except we be conceiued in the wombe  
of this mother, that she beare vs, and  
bring vs forth, and giue vs sucke of her  
breastes: finally, except she hold and  
keepe vs vnder her conduct and go-  
uernment, vntill (being vnclathed of  
this mortall flesh) we be made like vn-  
to the Angels. In anciēt time the faith-  
full were called Disciples. For the  
Church is also called the Schoole of  
Christians, wherein (according to the  
infirmities that is in vs) we must be the  
Disciples of Christ all the dayes of our  
life. This Church is also often signified  
by a Temple: and the holy Ministerie  
is ordained of God to build it. There-  
fore whosoever despiseth it cannot be  
builded in this Temple to be there a  
fitting stone. This Church is the house  
of God: the faithfull his household ser-  
uants and children. Therefore whoso-  
uer doth not enter, and abide in the

Act. 11. 26.

2. Cor. 3. 6.

1. Tim. 3. 15.

Heb. 3. 6.

Ephes. 2. 19.

2. Cor. 3. 8.

Church cannot call himselfe the child  
 or household seruant of God: The  
 preaching of the Gospell is the mini-  
 sterie of the holy Ghost, of life and of  
 glory: whosoever refuseth to heare it,  
 hath not the spirit of Christ, and conse-  
 quently pertaineth not vnto him, and  
 so abideth in death and everlasting  
 shame. See how ye must thinke in your  
 selues of the benefite, vtilitie, yea, and  
 the necessitie of the holie Ministerie, to  
 say with *Dauid*: O Lord of hosts how  
 amiable are thy tabernacles? My soule  
 desireth greatly, yea and longeth after  
 the courts of the Lord. My heart and  
 my flesh reioyce in the liuing God.  
 Blessed are they which dwell in thy  
 house, and prayse thee continually. Let  
 the tast and need of this spirituall foode  
 cause those that are now deprived of it,  
 to say with *Dauid*: Like as the Hart de-  
 sireth the water brookes, so longeth  
 my soule after thee O God: My soule  
 is a thirst for God, yea euen for the li-  
 uing God, saying: Alas when shall I  
 come to appeare before the presence of  
 God?

Rom. 8. 9.

Psal. 84. 2.

Psal. 42. 1.

God? When we shalbe depriued of our  
 cōtrie, wife, husband, traffick, goods,  
 dignities, and other things pleasant  
 to the flesh: let all these be nothing to  
 vs: but let vs say with *Dauid*, I haue  
 asked one thing of the Lord, which Psal. 27.  
 I will still require, that I may dwell in  
 the house of the Lord all the dayes of  
 my life, to behold the faire beautie of  
 the Lord, and carefullie to visite his  
 temple. If *Dauid*, a man excellent in  
 faith and all vertue, a Prophet, and as  
 an Angell amongst men, confesseth so  
 roundlie, and so often, the neede that  
 himselfe had to be in the Temple of  
 the Lord, feeling himselfe as it were  
 rauished with a most feruent desire of  
 this benefite, what ought we to feele in  
 our selues, who are yet so ignorant, so  
 weake, so corrupt, in the midst of so  
 many dangers? Say then from the heart  
 with the same *Dauid*: O Lord I loue Psal. 26. 8.  
 the habitation of thy house, & the place  
 where thine honour dwelleth: And that  
 good God and almightie father, who  
 hath care to nourish our bodies, yea and

prouideth for the nourishment of the little birds, will without doubt heare your desire, & will prouide for the nourishment of your soules.

Esay. 44.

Moreover, (accomplishing his promise made by *Esay*, of powring out of waters vpon the drie ground) he will make you to grow as the grasse, and as the willowes by the riuer sides, for the ioy and comfort whereof, one shall say. I am the Lordes, another shall call himselfe by the name of *Iacob*, another shall subscribe with his hand, I am the Lords, and shall call himselfe by the name of *Israell*. But vnderstand farther, that the Gospell whereof ye make profession, is a doctrine not to flie about in the vnderstanding, but to take seate in the heart; not in the tongue to talke onely, but in the life and holy workes. Then be ye doers of the word, and not onely hearers deceauing your selues. God hath adopted you for his children, but on this condition, that the Image of Christ may shine in you. God hath chosen and called you to be his Temples,

5. To walke  
in the feare  
of God.

Iam. 1. 22.

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ples, and to dwell in you by his holie spirite: Remember ye that the Temple of God is holy, and that it is not lawfull to defile it, nor to put holy things to prophane vses. God hath created you for his glory, and Christ hath redeemed you, that ye might be his: Remember then that you must be consecrated and dedicated vnto God, neither to thinke, say nor do any thing but to his glorie. Ye are dead to sinne, but liuing to God by Iesus Christ: Apply not then your members to be instruments of iniquitie to sinne, but apply you vnto God, as being of dead, made aliue, and your members to be instrumēt of righteousnesse to God. Ye are made free from sinne by Christ, but it is to be seruants to righteousnes. Remember that which *S. Paule* saith, that if ye liue according to the flesh ye shall dye: but if by the spirite ye mortifie the deedes of the flesh, ye shall liue: they that are of Christ, haue crucified the flesh with the cōcupiscences of it. If ye liue in the spirite, walke also in the spirit. As out of fire proceedeth in-

1. Cor. 6. 19.

1. Cor. 3. 16.

Rom. 6.

Rom. 6. 18.

Rom. 8. 13.

Gal. 5. 24.

separablie heate and brightnesse: in like manner if ye haue receiued Christ for iustification, ye must haue him also for sanctification. If ye haue hope to see Christ as he is, purifie your selues as he is pure, following peace with all men, and holinesse, without which none shall see God. Remember what the faithfull soule saith, I haue washed my feete, how shall I file them againe?

1. Cor. 1. 30.

1. Iohn. 3. 2. 3

Heb. 12. 14.

Can. 5. 3.

1. Pet. 1. 15.

2. Cor. 6.

The band betweene God and vs is holinesse, inasmuch as it appertaineth to his glorie, that he which is holie, haue no acquaintance with iniquitie and vncleannesse. Be ye then holie, for I am holy saith the Lord. What participation is there, saith Saint *Paule*, of righteousness with vnrighteousnesse? what fellowship hath light with darknesse? what agreement hath Christ with *Beliall*, or what part hath the beleeuing with the infidell? or what agreemēt hath the Temple of God with *Idolls*? For ye are the Temple of the liuing God; wherefore depart from amongst them, and separate your selues, saith

faith the Lord, and touch not any vn-  
cleane thing. The end of our regene-  
ration is, that there may appeare in our  
life, an holie melodie and consent be-  
tweene the righteousnesse of God and  
our obedience. Ye haue ynderstood  
here before, that the desire of the heart  
to consecrate your selues to God, is a  
marke of your election and adoption.  
But see ye that this desire may shewe it  
selfe by the workes of godlinesse and  
charitie. If you make profession that ye  
know Christ: know ye according to *Ephes. 4. 10,*  
the doctrine of *S. Paule*, that ye haue  
not knowne him as ye ought, if ye mor-  
tifie not the old mā, & put on the new, *Col. 2. 13.*  
walking in righteousnesse & true holi-  
nesse. God hath drawne you out of the  
power of darknesse, & hath transported  
you into the kingdome of his beloued  
sonne. Walke ye then as the children of  
light: Renounce this cursed bōdage of sa-  
thā: Shew that ye are faithfull and not  
traitors to Iesus Christ: Be ye without *Phil. 2. 15,*  
reproch & single harted. The childrē, I  
say, of God vnreprouable in the midst

- of this crooked and peruerse nation. Among whom ye shine as lightes in the world, which beare before you the word of life. Shew your selues to feele the wholesom grace of God, which teacheth you to renouce all infidelitie and worldly lust to liue soberly, iustly, and godly. Thinke in your selues, that the frendship of the world is enmitie to God. And that ye cānot be frēds to the world, but that ye must needes be enemies to God. Haue no fellowship with the vnfruitful workes of darknesse, but rather reprove them, so as your holy cōuersatiō may serue for a proof & check to such as walke disorderly. Remember what God said to man, The feare of the Lord is true wisdom, and to depart frō euill is vnderstanding. Let the fauour of God be our treasure: walke, as it were, before him, as he cōmanded *Abraham*. Thinke that ye are not your owne, to liue for your selues according to your owne wisdom and pleasure, but that ye appertaine vnto God, that ye might liue vnto him, & according to his wisdom
- Tit. 2. 11.**
- Iam. 4. 4.**
- Ephes 5. 11.**
- Iob. 28. 28.**
- Esay. 33. 6.**
- Gene. 17. 1.**

dome and will reuealed vnto vs in his word. That man hath much profited, who knowing that he is not his owne, hath taken away from himselfe, and his own reason all Lordship & dominion, to resigne it to be guided according to his pleasure. There is no vice more cōmon, more pernicious, or more hard to cure thā the loue of our selues: and therefore there is no lessō more necessary thā it which Iesus Christ taught his Apostles: That to be of the nūber of his disciples, we must renoūce our selues. Renouncing then your selues, hate ye that which is euill, & cleaue vnto that which is good, inclined by brotherly charity to loue one another. Procure things that are good, not onely before God, but also before men. If it be possible, so much as in you lyeth, haue peace with all mē. Be we as the elect of God, holy & beloved, clad with the bowell of cōpassion, of kindnes; of humilitie, of meeknes, of lōg suffering, forbearing one another, and forgiuing one another, if any man haue a quarell with another, euen as

Mat. 16. 14.

Col. 3. 12.

- John. 10. Christ hath forgiven you. Love one another, as God hath loved you. For herein is the difference betweene the children of God, and the children of the devill, and wherein ye may be knowne to be the true disciples of Christ. Ye are all members of one body, let there be no division or parts taking among you, but
1. Cor. 12. 25. feeble the afflictions of those that weepe, to weepe with them, and to comfort them, and reioyce with those that reioyce, to prayse God with them. If ye be the Citizens of the Citie *Ierusalem*, and will have a sure dwelling in it, walke in integritie, labour to deale iustly, speake the truth from your hearts, keepe you from slander, couetousnesse, and all other corruption. Acknowledge in all men the image of God, whereunto you owe honour and love: & in your bretheren acknowledge the renewing of this Image, and the brotherly conjunction in Christ, in doing good to all men, love, honour, and helpe especially, those that are of the household of faith. Ye are debtors to your neighbours of all that ye have, or are
- Psalm. 15.
- Gal. 6. 10.
1. Pet. 10.
1. Pet. 4. 8.

are able to do, to be disposers of it with condition, that ye render to God an account. Honour the graces of God in your brethren, and couer their infirmities by charitie, be quicke to heare, but *Iam. 1. 19.* slow to speake, and slow to wrath. For the wrath of man worketh not that which is righteous in the sight of God. Do not desire, hope, or imagine any other meanes to prosper by, than by the blessing of God. And do not looke, that he should aduaunce by the ayde of his blessing, that which he hath accursed by his mouth. So goe foreward in the amendment of your liues, that this day may passe yesterday. Scale to the puritie of the doctrine, with the holinesse of your life, that the ignorant seeing your blamelesse cōuersatiō & esteeming you *1. Pet. 2. 12.* by your good works, may glorifie God, *Luke. 7. 1.* & imbrace the Gospell with you, when it shall please God to call them. Haue minde of that great curse pronounced *2. Cor. 13. 11.* by the high Iudge, against such as offended any of the very least. Furthermore, reioyce in the Lord, indeuour to



Phil. 2. 13.

6. To pray to  
God.

Exod. 17. 11.

be perfect; be comforted, be of one consent, live in peace, and the God of loue and peace shall be with you. But as it is God which worketh in vs both to wil, and in worke to accōplish according to his good pleasure: So aboue all things imploy your selues to pray feruently & continually. Prayer (saith *Chrysostome*) is the soule of our soules. For it also is the soule which quickneth all the actiōs of the childrē of God. It was the lifting vp of *Moses* handes to heauen, which strēgthned *Iosuah* & his army, & gaue him victorie ouer the *Amalekites*. And indeed; without the grace of God, the which we obtaine by prayer, all that we do is but vanitie. Faith is the key that openeth the cofers of the treasures of our God. Prayer is the hand to draw it out to enrich our selues. Prayer listeth vp our hearts from earth to heauen; it renueth the memorie of the promises of God to confirme vs; it assureth vs against all that we can feare, it obtaineth all that we can desire. It giueth rest and contentment to our soules. It keepeth  
and

and strengtheneth the feare to offend  
God. It increaseth the desire to go vnto  
him, whom in praying we feele to be  
the spring and heape of al good things.  
It ingendreth in vs a stedfast despising  
of the world, and renouncing of the  
flesh: it representeth vnto vs the heauē-  
ly and euerlasting felicitie, that we may  
aspire to the enioying of them. There is  
nothing to be more desired, than to be  
conuersant with him, without whom  
we cannot be happie. But he that will  
alwayes be with God, he must alwayes  
either pray or read. For when we pray  
we talke with God: and when we read,  
God talketh with vs. The more we are  
exercised in praier to God, the more *Augustin*  
we increase in godlines. *Psal. 85.* Therefore also  
we may not be wearie or faint-hearted  
in prayer, although the Lord deferre to  
make vs feele the fruite of our prayers.  
For we haue a promise of him that cā-  
not ly, that whatsoeuer we aske of God  
in the name of Iesus Christ, it shal be gi-  
uen vs. If he deferre, for sometime, to  
make vs feele the fruite of our prayers,

it is for our greater benefit. Let vs continue still and wait, knowing assuredly, that he, who according to his fatherly loue and bountie, desireth our good, can (according to his infinite power) giue that which we aske of him, and according to his truth wil heare vs: he also according to his wisdom knoweth the fittest time, as is before said, and the meanes most apt to make vs feeble the fruit of our prayers. When we aske of God (saith *S. Bernard*) euen those things that concern this present life: our prayers are not so soone gone out of our mouth, but they are writtē in his book: & we ought (saith he) to be assured that he wil either giue the thing it self which we haue asked, or other things which he knoweth to be more profitable for vs. To conclude, Prayer is the most mightie and fruitfull worke of charity, seeing by it we help our neighbors present & absent, knowen & vnknowen, great & little, & that both with spirituall & corporal good things, drawing by our praiers the blessing of God vpon them.

them. And in this confidence my verie  
deare & worshipful brethren, I wil con-  
tinue in this dutie & office of charitie,  
earnestly to pray to god for you, & par-  
ticularly I wil water with my praiers to  
God this Exhortation, which I haue di-  
rected vnto you, beseeching him with  
all my heart, that being comforted and  
strengthened thereby, in the doctrine of  
the truth, which yee haue receiued, yee  
may continue cōstantly in it, sealing it  
by the workes of godlinesse & charitie,  
comforting your selues in the Lord, in  
that ye are his welbeloued Children in  
Iesus Christ: & surmounting all temp-  
tations and assaults, to the end, that by  
the power of the holy ghost departing  
Conquerors out of all conflicts, ye may  
attaine at the last, to the crowne of glo-  
rie, which God hath prepared to all his  
childrē, through Iesus Christ our Lord.  
Now the God of peace sanctifie you *1. Thess. 5. 23*  
throughout, and preserue your whole  
spirit, and soule, and bodie blamelesse,  
vntill the comming of our Lord Iesus  
Christ. He that hath called you is faith-

full, who also will do it, I also beseech you ( my brethren ) to imploy your selues more and more in feruent & continuall prayers, for the preservation, prosperitie and aduancement of his Church, so mightily assailed on all sides; and particularly to be mindfull of me in your prayers, that it may please the Father of light, from whence all good giftes doe come, to continue his mercies towards me, and to guide me alwayes with his holy spirite, with the increase of his giftes and graces to accomplish the rest of my life, seruing faithfully & holyly to his glorie, & the aduancement of the kingdome of our Lord Iesus Christ. *Amen.*

*Holie meditations and prayers.*

C A P. 13.



Lord God Almightye, all good and all wise, we are confounded before thy holy maiestie, not (ô Lord) for thy troubles and extreme calamities where-

wherewith we are oppressed in these dayes full of tribulations, anguishes and teares: but as much as we haue offended thee, and forasmuch as our finnes, our ingratitude, & rebellions haue kindled his wrath against vs: and chiefly for as much as the wicked & infidels, take occasion by thy iust iudgements and corrections to blaspheme thy holy name. Alas Lord, we yeeld our selues guiltie before thee, confessing that we are inexcusable, & vnworthy to be named thy children: yea we are worthy of hell, and to be creatures accursed for euer. For (o our good God) when we were the children of wrath, thine enemies, abandoned to all euill thou hadst pitie vpon vs poore and abhominable sinners. Thou hast cast the eyes of thy fauor vpon vs. Thou hast giue thy welbeloued sonne Iesus Christ to the shamefull & cursed death of the crosse for vs. Thou hast giuen vs thy holy gospel, that blessed and ioyfull tidings of our saluation: Thou hast accompanied it with thy spirite to lighte vs, to draw vs vnto thee, to make

vs partakers of the treasures of thy kingdom & of eternal life. Thou hast stretched out thy hand from heauen to the depth of hel, to pull vs back, & to make vs thy happie children. Thou hast done according to the good pleasure of thy will, inasmuch as thou shewest mercie on whom thou wilt shew mercie. Alas Lord, ought not we to acknowledge the day of thy visitation, & the time of saluation? Ought not we to feele the abundant riches of thy incomprehensible grace towards vs, to loue, serue, praise, & adore thee? to renounce our selues, the world & the flesh, and all that which is contrarie to thy glory: yea to abhor all that doth displease thee? to walke as the children of light, and to consecrate our selues vnto thee, to bring forth fruites worthy of thy Gospel, and becomming the children of such a Father: to be as bright lights in this dark world, to giue light to the poore ignorant ones, to draw the with vs into the way of saluation. But alas, ô Lord ô God we (quite contrarie) hauing brought into thy Church the  
world



world and the flesh, haue kept in our selues these enimies of thy glory, these plagues of our souls, & haue serued the. Our infidelity & our flesh haue made vs loue the earth more than the heauen, the world more than thy kingdom, the filthines and dust of vaine riches, more than the treasures of heauēly & eternall good things, the smoke of humane honors, more than the glorious estate to be thy children, & brethrē of thy son Iesus Christ. Couetousnes the roote of al euil, hath hardened our hearts to despise thy poore ones, euē Iesus Christ in his mēbers. We haue slandered thy holy Gospel by frauds, deceipts, & robbings: occupying our traffique & doing our affaires, as people hauing no knowledge of thee. The aire in the Cities where thy word hath bin preached, hath bin stinking & infected, with the whoredoms, adulteries, & other infamous actes that there hath bin cōmitted. Gluttony and drūkēnes haue made brutish those, that for thy blessings & bōūty ought to haue praised thee. Euery man thinking onely

how

how to profit & aduāce himself in this world, to the despising of thy holy seruice, & the building of thy church. The professiō of thy holy religion hath serued many, but for the cloke of their iniquities. We haue put our trust in the arme of flesh, & in brokē reeds, seeking comfort for thy Church of the enemies of it, in forsaking the fountain of liuing waters, and the almighty. Crimes, trespasses, blasphemies and iniquities haue bin winked at & supported in defiling the seat of thy iustice, without punishment: thy threatnings & promises reiectēd as vanities, the holy Ministerie of the word despised, the chastisements which thou hast exercised on our brethren neglected, without thinking what our selues haue deserued. We haue not felt sorrow for the afflictions of thy children, to mourne with them, and to feare thy iudgemēt. And what shal we say more, ô Lord? Our iniquities are as mountaines, our ingratitude and rebellions, as the great deepe, our whole life before thee, being nothing else but a  
conti-

continual sin and despising of thy holy  
Majesty. If they who neuer herd speak  
of thy sonne Iesus Christ, and that haue  
not knowne thy will, are iustly puni-  
shed in thy wrath; what iudgmet, what  
condemnation; what hels and curses  
haue we deserued, hauing so vilanously,  
so long, so obstinately, despised thy ho-  
ly instructions, thy promises, thy thre-  
nings, and the examples of thy iudge-  
ments, which thou hast exercised before  
our eyes? Also the voyce of our ingra-  
titude is ascended before thee: our ini-  
quities haue, and do crie vengeance a-  
gainst vs. These are the procurers and  
advocates of thy iustice, soliciting these  
iudgements against vs. Our sins haue  
strengthened our enemies, & haue made  
them conquerors ouer vs. We haue  
sown iniquity, and we haue reaped af-  
flictions as thou seest, o Lord our God,  
that thy children are banished, spoyled,  
and impouerished, that they are cruel-  
ly dealt withall; troden vnder foote,  
and exposed to the laughter of thine  
enemies. Our persecutors make a scorne

of those, ouer whom thy name is called on, and they make their boast of the euill that they do: They scatter thy flocks: They throw downe the scepter of thy son Iesus Christ: They depriue thy childrē of the pasture of thy word. Those temples (O Lord) those temples where not long since, thy praises did sound, in which the holy Gospel was preached, the Sacraments purely ministered, thy name religiouslie called on: These temples, O Lord, are now defiled with Idols and idolatrie, the abhominable Masse is established againe, false tales and lies are preached. These temples where thy people assembled in so great number to praise thee, and to behold thy louing countenance, are now filled with people blaspheming thy holy name, and treading vnder their feete the bloud and glorie of thy sonne Iesus Christ. This youth of Orphanes, fondlings, and others that went to schoole, being brought vp in the knowledge of thee, & nourished in thy feare, is now giuen vp to the enemies  
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of thy truth, to be instructed in the damnable doctrine & seruice of Antichrist. O good God, our sunne is turned into darknes, the Moone into bloud, our health into sicknes, our life into death: And yet, if thou shouldest punish vs yet more rigorously, than hitherto thou hast done, and that for one stripe we should receiue an hundred: if thou shouldest transport the kingdome of thy son from vs, to the Turks, & the Iewes: If thou shouldest send such a famine of thy word, as running through the forests to haue some refreshing, and finding none, our soules should faint: Yea Lord, if thou shouldst throw vs downe into hell: we confesse that it were verie right, and yeeld our selues guiltie, acknowledging that we haue well deserved it. Notwithstanding, O good God & father, there is mercy with thee, yea thy mercies are infinite to swallow vp the multitude and grieuousnes of our sinnes. Thou art a God gracious & pitifull, slow vnto wrath, abounding in mercie and truth, keeping mercie for

thousands, pardoning iniquitie, transgression and sinne. Thou hast said that thou wilt not the death of a sinner, but rather that he turne and liue. Comfort vs then, O Lord, that we may be conuerted, & that we may liue before thee. We are poore sinners, we confesse it: but yet thy son Iesus Christ came into the world to save sinners. Behold vs then, O Lord, not in our selues (for we are vnworthy of thy grace) but behold vs in the face of thy sonne Iesus Christ, and for his sake, be at one with vs, and be mercifull and fauourable vnto vs: that in the multitude of our sinnes the greatnes of thy grace may shine: if thou regard our iniquities, who is he that is able to stand before thee? We haue bin vnfaithfull, but thou remainest still faithfull. Thou canst not renounce thy mercie and goodnes: we haue forsaken thee, but thou hast promised not to forsake vs. We haue forgotten thee, but thou hast said, that though a mother should forget her child, yet wouldst not thou forget vs. Thou hast made a coven-

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menant with vs, wherein thou hast promised to pardon our finnes, and to remember our iniquities no more. Thou hast promised, that though our finnes were as red as scarlet, thou wouldest make them as white as wooll: if they were as red as crimson, that they should be made as white as snow. We are heauiedaden, and labour with our iniquities. But Iesus Christ hath called vs to him, and hath promised to refresh vs. Haue pitie then on vs, O Lord, haue pitie vpon vs. Let our miseries moue the bowels of thy mercie. Forgiue vs (O our God) forgiue vs for thine owne sake, for the glorie of thy name, and for thy sonne Iesus Christs sake: Impute vnto vs the goodnes that is in him, that the euill that is in vs may not be imputed. Thou hast punished the iust, that thou mightest pardon the wicked: Accept thou the merites of his death and passion, for satisfaction of all that is in vs, worthy of thy wrath and indignation: and make vs to feele the fruits of our reconciliation with thee. If thou wilt



afflict our bodies, haue yet pittie of our  
soules. If thou wilt impouerish vs on  
the earth, deprive vs not yet of the ri-  
ches of heauen. If thou wilt take away  
the bread of our bodies, yet leaue vs the  
spirituall bread of our soules. Though  
we be in reproch among our enimies,  
yet let not thy name be blasphemed.  
Though we be accursed of the world,  
yet let vs be blessed of thee. Though the  
world hate vs, yet let thy loue abide vpon  
vs. O Lord we are thine, forsake vs  
not. Thou hast said, I am the Eternall,  
this is my name, I wil not giue my glo-  
rie vnto Images, nor my praise vnto a-  
nother. For thine owne sake then, euen  
for thine owne sake haue mercie vpon  
vs. For why shal thy name be blas-  
phemed for our sakes? Not vnto vs  
Lord, not vnto vs; but vnto thy name  
giue glorie and honor, in shewing forth  
the riches of thy graces, of thy truth,  
and of thy might. Thou art the God  
of glorie, sanctifie thy name, in drawing  
light out of our darknes, and life out of  
death, making perfect thy power in  
our

our infirmitie, and thy great grace in our vnworthines, to thy praise and glorie. Heare the blasphemies of thine enemies, boasting theselues in their counsels and their forces, triumphing and reioycing in our confusion: as if we were not thy people, thy childrē, thy church: as if we were cast off of thee: as if thou were not able to helpe or keepe vs. Neuerthelesse, thou art our creator, and we are the worke of thy hands: Thou art our shepheard, we are thy flocke: Thou art our father, we are thy children: Thou art our God, we are thine inheritance: Thou art our Redeemer, we are the people whom thou hast bought. It is thou also (O our God) who by thy word alone, hast created the heauen and the earth, the sea and all that is in them: it is by thee that al things liue, be, & haue their moving: it is of thee, by thee, and for thee, that all things are. It is thou which dost whatsoeuer thou wilt: And there is neither counsell, wisdom, nor strength against thee. Represse then, O Lord,

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the rage and furie of thine enemies,  
break their forces, dissipate their coun-  
sels, confound them in the bold enter-  
prises which they haue taken in hand  
against thee, & thy sonne Iesus Christ.  
Maintaine the rest of thy flocke, which  
thou hast kept vntil this day. Establish  
again the Churches that are ruined &  
dispersed. Suffer not the memorie of  
thy name to be abolished frō the earth:  
rather let thy word sound, and thy  
Gospel be preached, where it hath not  
yet bene heard to gather thine elect vn-  
to thee, and to magnifie thy name:  
And that so we may see it flourish more  
and more, and the kingdome of thy  
sonne Iesus Christ our Lord to be  
aduanced for euer more.

*Amen.*



## THE NECESSITIE AND BENEFITE OF AFFLICTION.

**G**reat trouble and vexation,  
the righteous shall sustaine;  
By Gods determination,  
whilst here they do remaine.  
Which grievous is & irksome both,  
for flesh and blood to beare:  
Because by nature we are loath,  
to want our pleasure heere.  
And eke because our enemye,  
that ancient deadly foe,  
Sathan, with cruell tyrannie,  
the worker of our woe:  
Doth still prouoke the wicked sort,  
in sinne which do delight:  
To please themselves and make great  
to vex us with despise. (Sport,

The benefite

Yet do the righteous by the crosse,  
more blessed things obtaine:

Than any way can be the losse,  
the dolor, or the paine.

The losse is that which in few days  
would passe, fade and decay  
Euen of it selfe: the gaine alwayes  
can no man take away.

All earthlie estimation  
the crosse may cleane deface:

But heavenly consolation,  
the soule doth then embrace.

Afflictions worldly pleasures will  
abandon out of minde:

Then is the soule more earnest still,  
the ioyes of heauen to finde.

The worldly riches, goods & wealth  
by troubles may depart:

The inward ioyes & saving health,  
may wholly rule the hart.

In trouble friends do start aside,  
as cloudes do with the winde:

But Gods assistance doth abide

of Afflictions.

To cheare the troubled minde.  
If we should feele these losses all  
at once, by sudden change,  
We may not be dismayed withall,  
though it seeme very strange.  
Iob lost his friends, he lost his wealth,  
and comfort of his wife:  
He lost his children and his health,  
yea, all but wretched life.  
When all was gone, the Lord above  
did still with him remaine:  
With mercy, kindnes and with loue  
asswaging all his paine.  
Teaching him by experience,  
that all things fickle be  
(Which subiect are to humane sence)  
and yeeld all miserie.  
But godlinesse within the hart,  
remaineth ever sure:  
In wealth and voe, it is her part,  
true comfort to procure.  
Affliction turneth these worldly  
to greater paine and voe: (ioyes

### The benefite

Because she looe vs as loe'd with  
religion is not fa. <sup>John 14. 21</sup>  
For vvhē mā's hart doth most delight  
in pleasure, vvaileth and pride  
Religion then vvvill take her flight,  
she may not there abide. <sup>John 14. 21</sup>  
VVhereby our soules in vvaiefull plight  
continually remaine. <sup>John 14. 21</sup>  
Yet haue not vvvith she grace or might,  
from such lustes to refrain. <sup>John 14. 21</sup>  
In vvhich estate most willingly,  
(though standing right so be.) <sup>John 14. 21</sup>  
VVe compe our chiefest felicitie,  
and lone therein to dwell. <sup>John 14. 21</sup>  
Therefore the Lord which is aboue,  
(regarding vs below) <sup>John 14. 21</sup>  
VVith mercy, pittie, grace and lone,  
that al wayes from him flow,  
Doth mix vvvith griefe these earthly  
vanities vvhich do delight things,  
- VVhich to our soules all forrow  
and griefe newe with vvvith paine brings,  
Then doth the halpye ayde of God,  
most



of Affliction.

most comfortable seeme:  
VVhich vve (before vve felt the rod)  
more folly did esteeme. (sant vvm,  
The vvorld vvhih earst most plea-  
sure vvouchsome seemth to be.  
It doth appeare (as in a glasse)  
all fraught vvith miserie.  
Then feare vve hell, the sin vve sin,  
then seeke vve heauen the more:  
To vse good meanes vve then begin,  
vvhich vve despise before.  
Then can vve pray, the can vve call,  
to God for strength and grace:  
VVhich things before might not at  
vvith vs haue any place: (all,  
Then heare vve vvith attentiones,  
then read vve vvith all care:  
The pray vve vvith great feruētnes,  
no trauaile then vve spare.  
Then shall vve see, feele and cōfesse,  
the state vvherein vve dwell:  
To be nothing but vvretchednes,  
though vvorldly ioyes vve felt.

The benefite of Afflictions;  
Because the soule by godlinesse,  
(more comfort doth receiue  
In one day, than by vvorlallinesse,  
in many yere atchieue:  
The vne vvith Dauid shall cōfesse,  
that God from heauen aboue:  
(By humbling vs) doth vvell expresse  
his mercy and his loue.  
For ere vve felt the scourging rod,  
vve erre and vvvent astray:  
But now vve keepe the lawv of God,  
and vvaite thereon alvvay.  
Then for Religion loue the crosse,  
though it doe bring some paine:  
The ioy is great, small is the losse,  
but infinite is the gaine.

FINIS.

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